The Great Deliverance OF The Whole House of ISRAEL.

What it truly is, by whom it shall be performed, and in what Year. Declared plainly by the word of God.

An ANSVVER to a BOOK called, *The HOPE of ISRAEL.* Written by a Learned *JEW* of *AMSTERDAM.*

Named *Menasseh Ben Israel.*

And by him Dedicated to the High Court, the Parliament of *England*, and to the Councell of State, *An. Dom.* 1650.

Dan. 12. 1.

And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book.

LONDON, Printed by M. S. 1652.

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To the Supream Authority of this Nation, the Parliament of *England* and Councel of State.

Grace, Truth, and Peace be multiplyed.

Most Noble and Renowned Senators.

AS *in the month of December last, I made bold in all humility to present a few small Books to your Honours consideration;*

So now again, there being an occasion offered, and as it were needfully requiring that some one of this Christian Nation, that loveth the honor of God, and of the Lord Jesus Christ, and his word of truth, should say something in defence thereof; in answer to a Book called The Hope of Israel, *written by a* Learned Jew *of* Amsterdam, *and Dedicated by him unto your Honours, in* Anno 1650.

And because no man that I know of, hath in all this time taken in hand to doe it; Therefore, as holding my selfe bound to speak what God hath given me to understand, to the same purpose, so I speak; Which I do here, as before in all humility present unto your Honours; humbly requesting that you would be pleased to read it, and as you shall see cause to prefer it also

For, Most renowned Senators, *As you know well, that there is nothing which can more advance the honour of your names and persons, with God and his people, then the promoting of the honour of God, and of his Christ, and his word of Truth; So seeing God hath put power into your hands, doe what may be done to the same ends.*

You know that the Scriptures of Gods two Testaments are of great importance, containing in them, and declaring unto us, the most excellent and precious things that can be desired, worthy to be had in so high esteem, as to be interred in the hearts and minds of all Gods people, they being sufficiently

ently able through the grace of God, to make men wise unto Salvation, as Paul saith,

And I suppose it is not unknown unto your Honours, how they are by many much slighted, and by the most little regarded at this day.

Cause therefore by your Command, most Noble Senators, That in, and at every publike and private Assembly of people together, for religious ends, a considerable part thereof be distinctly read, (it being now greatly neglected) and that the true meaning of the same be declared, by such as God hath instructed, Not with long discourses on few words, as the manner of the most is, who study to set forth themselves, for their own temporall ends, rather then to edifie the people; but in a plaine and brief manner, as the holy Prophets, John the Baptist, Christ himselfe, and his holy Apostles did, exhorting the people with strong perswasions, and many tears, to repent of their sins, to sorrow and mourne for them, and with humble and contrite hearts to confesse them unto God, and earnestly desire mercy and forgiveneſſe; not ceasing till God from Heaven assure them thereof, by his Spirit, the Spirit of his Son which cryeth Abba Father, and so become children of God, borne from above of Water and of the Spirit.

For it is certain, that except these principles of Christ, this foundation be layd, and grounded in the heart, there can be no entrance into the Kingdome of God, as Christ hath said, John 3. And it is certain also, that the souls of many thousand people in this land do thirst for them, but cannot hear them spoken of; they are even almost quite laid aside, and mens fancies preached instead of them.

Wherefore most Noble Christian Senators, consider of these things, and cause Gods word of truth to be declared; for certainly God, for the saving of his Elect in this last age, will have it done. And I hope by your means, that the reward may be unto you from God eternally.

So doth, and shall your most unworthy Servant pray.

J. E.

TO THE LEARNED JEW,

MENASSEH BEN ISRAEL

Of

AMSTERDAM.

And to all his Brethren there and elſewhere, *Grace*, *Mercy* and *Truth* from the *Moſt high God* be granted and given.

Honored Sir,

THat which you have written upon the relation of *Antony Montezinus* and others, concerning the diſperſion of the tenne Tribes of *Iſrael*, and of the ſeverall places of the world where they now have their abode, we except not againſt, but doe admire and commend your great diligence and pains therein.

And as concerning the deliverance of the ten Tribes, and alſo of the two, we doe verily beleeve ſhall be performed according as *Moſes*, and the Prophets have ſpoken

But here it concerneth you as it alſo doth us, to conſider rightly of the Covenant, as it was firſt made with the Fathers, as *Gen.* 17.7,8. *Gen.* 26.4. *Gen.* 28.13. where the promiſe of the Land of *Canaan* is as plainly made unto *Abraham*, *Iſaac*, and *Jacob* their own perſons, as it is unto their ſeed, and unto all the ſeed as well as to a part, or any one of them. And

 that

that God would be the God of the Fathers and of their ſeed.

So that, as ſure as God is faithfull, and will keep his Covenant to be their God, ſo ſurely will he keep his Covenant to give them the Land for an everlaſting poſſeſſion, the Fathers as well as their Seed, and the Seed as well as the Fathers.

But here it concerneth you greatly, that are Iſraelites by nature, and Jews by profeſſion, as well as it doth us that are Gentiles by nature, and Chriſtians by profeſſion, to conſider and underſtand rightly, who, and what manner of perſons the ſeed are. And then, what the deliverance and inheritance ſhall truly be.

And 3*ly*. By what perſon and power it ſhall be effected and brought to paſſe.

And 4*ly*. When and at what time this great redemption ſhall be fully accompliſhed.

As touching the Seed, it is evident, they cannot be all that naturally deſcended from *Abraham*, *Iſaac* or *Jacob*, or that ſhould deſcend from their children, or childrens children in any age or time.

For neither *Iſhmael* nor *Eſau* the firſt-borne of *Iſaac* were of the ſeed, nor any of all thoſe that ſinned and periſhed in the wilderneſſe.

As thoſe *Exod*. 32. where *Moſes* ſo vehemently prayed unto God for the reſt, ſaying, *Yet now, if thou wilt forgive their ſin, if not, blot me out of the Book which thou haſt written.*

And the Lord anſwered, *Whoſoever hath ſinned againſt me, him will I blot out of my Book.*

And *Num*. 14. where the Lord ſaid, *Becauſe all thoſe people which have ſeen my glory, and my miracles which I did in Ægypt, and in the wilderneſſe, and have tempted me now theſe ten times, and have not hearkned to my voice; Surely they ſhall not ſee the Land which I ſware unto their Fathers, neither ſhall any of them that provoked me ſee it.*

And *Numb*. 16. *The many hundred which the Earth ſwallowed up.*

And

And after all this, when *Moſes* was declaring the new Covenant, which God commanded him to make with them in the Land of *Moab*, beſides that which he made with them in *Horeb*; how doth he complaine againſt thoſe that remained, ſaying, *Yet God hath not given you a heart to underſtand, eyes to ſee, and ears to hear unto this day*, Deut. 29.

And alſo *Deut.* 31. where he calleth heaven and earth to record againſt them, and ſaid, *For I know that after my death ye will utterly corrupt your ſelves and turne aſide from the way which I have commanded you, and evill will befal you in the latter dayes.*

According to that which he had told them before, *Chap.* 28. how they ſhould for their wickedneſſe againſt the Covenant, for their hardneſſe of heart and unbeliefe, be plucked out of the Land, and ſcattered among the people, from the one end of the earth unto the other, and find no place to reſt, but as he ſaith, The Lord ſhal give thee there a trembling heart, failing of eyes, and ſorrow of minde, and thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, in the morning thou ſhalt ſay, would God it were evening, and in the evening, would God it were morning, &c.

And when they were poſſeſt of the Land, and *David* being their King, and a great Prophet among them, and ſeeing their many preſent evils, and foreſeeing alſo the wickedneſs they would commit againſt the ſame Covenant of life, and the Mediator and Meſſengers thereof, pronounceth the like curſes to come upon that evill generation, which he ſaw would ſtill remaine amongſt them, and be of the rulers as well as of the common multitude, ſaying,

Let their Table become a ſnare before them, and that which ſhould have been for their welfare let it become a Trap.

Let their eies be darkned, that they may not ſee, and make their loins continually to ſhake, for they perſecute him

whom thou haſt ſmitten, and talke to the grief of thoſe whom thou haſt wounded.

Add iniquity unto their iniquity, and let them not come into thy righteouſneſſe, let them be blotted out of the Book of the living, and not be written with the righteous, Pſal. 69.

So that it is evident, I ſuppoſe, unto you *Ben-Iſrael*, as well as to us, that none of this ſort of all the Tribes of Iſrael to this day, are of that ſeed unto whom the promiſe was made, or that ſhall inherit with *Abraham*, *Iſaac* and *Jacob* that good Land which God ſware he would give them for an everlaſting poſſeſſion, and be their God. But that they are a far better ſort of people which the Scriptures do diſtinguiſh from thoſe.

As firſt, *Exo.* 19 where the Lord commanded *Moſes* to ſay unto them of *Iſrael*, *Ye have ſeen what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you unto my ſelfe.*

Now therefore if yee will obey my voice indeed, and keep my Covenant, then ye ſhall be a peculiar treaſure unto me above all people, for all the earth is mine.

And ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation.

And alſo Deut. 10. *And now Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walke in all his ways, to love him and to ſerve him with all thy heart and with all thy ſoul, to keep the Commandements of the Lord, and his ſtatutes, which I command thee this day for thy good.*

Behold the heaven and heaven of heavens is the Lords thy God, the earth alſo and all that therein is.

Only, the Lord had a delight in thy Fathers to love them, and he choſe their ſeed after them, even you above all people, as it is this day; Circumciſe therefore the foreskin of your heart and be no more ſtiff-necked.

So then, They only that have done, do, and ſhall do all theſe things, are the ſeed and children of thoſe fathers whom God ſo loved, and ſware to give them the Land for an everlaſting poſſeſſion, and be their God.

And

And ſo *David* teſtified unto the people when they were in the Land, beholding the multitude of them how evilly they were bent, in admiration ſaid, *Lord, who ſhall dwell in thy Tabernacle, who ſhall reſt upon thy holy hill?*

And then anſwereth, ſaying, *He that walketh uprightly and worketh righteouſneſſe, and ſpeaketh the truth in his heart*, Pſa. 15.

And therefore it was that he ſo earneſtly exhorted the people, ſaying, *To day if you will heare his voice harden not your hearts as in the provocation, &c.* Pſal. 95.

And *Pſal.* 96. after he had pronounced the curſes that ſhould come upon the diſobedient and evill ſort of them, he ſaith, *But I am poor and ſorrowfull, let thy ſalvation O God ſet me on high. I will praiſe the Lord my God with a Song, and magnifie him with thanks-giving.*

This alſo ſhall pleaſe the Lord better then an Oxe, or a Bullock that hath horns and hoofs.

The humble ſhall ſee this and be glad, and your heart ſhall live that ſeek God, for the Lord heareth the poor, and deſpiſeth not his priſoners.

Let the heavens and the earth praiſe him, the Sea, and every thing that moveth therein.

For God will ſave Sion, and will build the Cities of Judah, that they may dwell therein and have it in poſſeſſion. The ſeed alſo of his ſervants ſhall inherit it, and they that love his name ſhall dwell therein.

So *Moſes*, after he had foretold of the ſcatterings & pronounced the curſes that ſhould come upon the wicked ſort, ſaith *Chap.* 30. *And it ſhall come to paſſe, that if thou returne unto the Lord thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy ſoul; then the Lord thy God will turne thy captivity, and have compaſſion upon thee, and will returne and gather thee from among the Nations.*

For *Moſes* and *David* underſtood well, yea, and ſo did *Solomon* and all the Prophets, that the deliverance

out of *Egypt*, and the poſſeſſion and eſtate they were to have, and had in the Land, even in *David* and *Solomons* time (the moſt flouriſhing of all) were but tipes and ſhadows of that which God promiſed the Fathers *Abraham*, *Iſaac* and *Jacob* and their Seed for an everlaſting poſſeſſion, and which they all looked for, confeſſing themſelves to be Pilgrims and ſtrangers on earth as all their Fathers were.

And all this I hope *Ben-Iſrael* you underſtand alſo and that the children of the promiſe are counted for the ſeed, and not the children of the fleſh, becauſe they are ſo, but as God ſaid to *Abraham*, *In Iſaac ſhall thy ſeed be called*, that is, a ſeed by election through grace, not by works of the Law.

And that they are the poor and ſorrowfull as *David* ſaith, *The humble and contrite in heart*, to whom God giveth eyes to ſee, ears to hear, and a heart to underſtand, he taketh away the hard and ſtony heart, which is in our corrupt nature, and giveth them an heart of fleſh, a ſoft and tender heart; he removeth that block out of the way, according as he ſaid,

Eſa 57 Caſt yee up, caſt yee up, prepare the way; Take up the ſtumbling block out of the way of my people, for thus ſaith the high and lofty one that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the ſpirit of the contrite ones,

In the heart of theſe humble ones God doth write his Covenant of mercy and love by his ſpirit dwelling in them, as he did in the like heart of the Fathers, *Abraham*, *Iſaac* and *Jacob*.

And theſe their children obey the voice of God, and walk in his ways as thoſe their Fathers did.

They goe on their way, weeping, ſowing their precious ſeed in tears, and ſhall returne with joy, and bring their ſheaves.

Theſe with the Fathers ſhall dwell in the Land, and

and in thoſe Cities of *Judah* which God will build.

All the ſe things (*Ben Iſrael*) true Chriſtians beleeve to be true, and hope for the full accompliſhment of them according to the promiſes.

But the great queſtion and doubt, with you and your brethren, is, who the deliverer ſhal be: your wiſemen in their Talmud [you ſay] ſpeak of two; one for the ten Tribes, and another for *Judah* and *Benjamin*: but whatſoever your wiſe men ſay, the Scriptures of *Moſes* and the Prophets ſpeake but of one, and that he muſt be of the ſeed of *David*, and be borne in *Bethlehem*, as the Prophet *Micha* ſaith, *Cha.* 5. *But thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me that is to be ruler in Iſrael.*

Now if this ſaying of the Prophet be true (as paſt all queſtion it is) then where will you or any of your wiſemen, find the City of *Bethlehem* now, for this great Prince to be borne therein, and come forth from thence, if he hath not already been borne in it; if *Jeſus* the ſon of *Mary*, of the houſe of *David*, who was borne therein, and came forth from thence, and was crucified by your Fathers be not he: And if he be, then conſider in what caſe you are.

If the curſes pronounced by *Moſes*, and thoſe by *David* before mentioned, and that of your fathers who cryed, *away with him, crucifie him, his blood be upon us, and upon our children*, have not been upon you theſe 1600 years fulfilled.

And for further proof, that *Jeſus* the ſon of *Mary* is that Prince and Meſſiah promiſed, ſee what was foretold to *Daniel* in the captivity at *Babilon* by the Angel of the Lord, even *Gabriel* who brought the meſſage afterward to *Mary* his mother, Dan. 9. 22. *O Daniel I am now come forth to give thee skil and underſtanding.*

At the beginning of thy ſupplication the commandment came forth, and I am come to ſhew thee, for thou art greatly beloved, therefore underſtand the matter and conſider the Viſion.

Seventy weeks are determined upon thy people, and upon

thy holy City, to finish the transgression, to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousnesse, to seal up the vision and prophecy, and to annoint the most holy.

Know therefore and understand, that from the going forth of the commandment, to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks.

The street shall be built againe, and the wall, even in troublesome times.

And after threescore and two weeks shall Messiah be cut off, but not for himselfe.

And the people of the Prince that shall come shall destroy the City and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined, &c.

Now let these seven weeks, and threescore and two weekes be weekes of yeeres, every week seven yeeres, 483.

And it is well known to all that the City and Sanctuary were built and destroyed againe within lesse then six hundred yeers by the people of the Prince that was to come, namely the *Romans*.

And it is certainly cleer by this word of the Lord to *Daniel*, that Messiah the Prince who was to be ruler in *Israel* was to come, and be cut off within the same time.

And who can he then be but *Jesus Christ*, that was cut off by your fathers within the same time.

Consider of these things *Ben Israel*, I beseech you, And see yet further what *Esdras* saith, whom you seem also greatly to honour, 4 *Esdras* 2.

I Esdras received a charge of the Lord upon the mount Horeb that I should goe unto Israel.

But when I came unto them they set me at nought, and despised the commandement of the Lord.

And therefore I say unto you O yee heathen, that hear and understand, look for your Sheepherd, he shall give you everlasting

laſting reſt, for he is nigh at hand, that ſhall come in the end of the world.

And who may this Sheepherd of the Heathen or Gentiles be, but *Jeſus Chriſt*, even the Meſſiah that *Daniel* ſpake of, which was then nigh at hand to come, and ſhall come againe at the end of the world, as *Daniel* alſo declared, *Chap.* 12. 1, 2.

And ſee yet againe, what *Eſdras* ſaith, *Chap.* 7. where (the Lord having ſhewed him many great and wonderfull things that were to come) ſaith unto him, ver. 28. *For my Son Jeſus ſhall be revealed with thoſe that be with him, and they that remaine ſhall rejoyce within four hundred years, and after thoſe years ſhall my Son Chriſt dye, and all men that have life, and the world ſhall be turned into the old ſilence ſeven days.*

Now what can be more plainly ſpoken, you ſee here that the Lord doth call this his Son by the ſame name which the Angel *Gabriel* told his Mother ſhe ſhould call him, who told her alſo that he ſhould be great, and ſhould be called *The Son of the higheſt*, ſo here, *My Son Jeſus, my Son Chriſt*, And you ſee alſo that he was to come and dye within the ſame time that was ſhewed to *Daniel* after the four hundred years, five hundred were not to paſſe before it, But

Then was he and all men that had life by him, perſecuted and killed by your fathers, and the *Romans.*

The ſeven dayes of the worlds turning into the old ſilence, being the laſt week of *Daniels* ſeventy in which the Covenant of grace was to be confirmed for many. By the death of the Meſſiah, and wherein alſo, the abomination that was to overſpread and make deſolate ſhould ſtand up; which accordingly came to paſſe, as experience hath proved even from thence to this day, in and by the Roman powers, their ſuperſtitions and perſecutions

And in the ſufferings of Chriſt and his faithfull ſervants, that have ſtood ſo ſtifly for his name and word, as *Daniel* 7. 25. and 9. 26, 27. and 4 *Eſdras* Chap. 2. Ver. 47 fore-

47. foretold. Conſider theſe things *Ben-Iſrael.*

And let the words and prophecy of *Iſaiah* alſo, which you likewiſe mention be well conſidered, Chap. 49. where he having foreſeen and ſpoken of the great redemption of Iſrael, ſaith,

Sing O Heavens, and be joyfull O Earth, and break forth into ſinging, O mountains, for God hath comforted his people, and will have mercy upon his afflicted.

But Sion ſaid the Lord hath forſaken me, my Lord hath forgotten me.

To which the Lord anſwereth, ſaying, *Can a woman forget her ſucking child that ſhe ſhould not have compaſſion on the Son of her wombe? yea they may forget, yet I will not forget thee.*

Behold, I have graven thee upon the palms of my hands and thy wals are continually before me, Thy children ſhall make haſt, thy deſtroyers, and they that made thee waſt ſhall goe forth of thee, ver. 15, 16, 17.

Let *Sion* which thus complaineth be Jeruſalem that bringeth the good tydings, ſhe of whom he ſpake before Chap. 40. who is the Mother of all the children of God, Jeruſalem from above; All the holy Fathers, Prophets and Saints, God their Father, the Meſſiah, her Prince and Bride-groom, and ſhe the Bride.

Let her deſtroyers, and they that made her waſte be her diſobedient and ſtiffe-necked children: Rulers and people, which were alwayes the greateſt number, thoſe that perſecuted and killed her Prophets, and righteous men, caſting them out, as they did at laſt the Meſſiah himſelfe.

Theſe all ſhall goe forth of *Sion*, when God ſhall repaire all her breaches, and build up her wals.

And let her children that ſhould make haſt be thoſe that always did, ſince that time, doe, and ſhall hereafter hear and obey her voice, that when their number is fully accompliſhed, ſhe may appear as a Bride adorned ready for her Husband.

And therefore her Lord to comfort her yet more, ſheweth

ſheweth her as in a viſion, all thoſe her children that ſhould make haſte, and ſaith unto her,

Lift up thine eyes round about and behold: all theſe gather themſelves together and come to thee.

As I live ſaith the Lord, thou ſhalt ſurely cloath thee with them all as with an ornament, and binde them on thee as a Bride doth.

For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow, by reaſon of the Inhabitants, and they that ſwallowed thee up ſhall be far away,

The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay again in thine ears, the place is too ſtrait for me, give place to me that I may dwell, Ver. 18. 19. 20.

The children which *Sion* is here ſayd to have loſt, are all the diſobedient and hard hearted people of Iſrael in all times, which hated her and ſwallowed her up, ſhe being little and poor, and then eſpecially when ſhe (amongſt them) inhabited the land like a ſtranger; which is therefore called the land of her deſtruction, becauſe of their cruelty.

And the children which ſhe ſhall receive, and be adorned with afterward are all Gods elect Gentiles, which ſhall be brought into her fold at the laſt day, when they are all fulfilled, who ſhall then cauſe her ſo much to admire, as the Lord ſaith.

Then ſhalt thou ſay in thy heart, who hath begotten me theſe, ſeeing I have loſt my children. and am deſolate, a Captive, and removing too and fro, and who hath brought up theſe. Behold I was left alone, theſe where had they been.

And that this deſolate woman and poor captive daughter Sion; ſhould underſtand, even now in the dayes of her deſolation, how, and by what means all thoſe her children that were foreſhewed her, ſhould be begotten, brought up and come unto her, her Lord ſaith,

Behold, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people, and they ſhall bring thy ſons in their armes

armes, and thy daughters ſhall be carried upon their ſhoulders.

And Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers, &c.

Now what may this hand of the Lord and his Standard be, but the word of his grace, the glad-tidings of mercy & peace, publiſhed and declared nnto us Gentiles, not onely by *Moſes* and the Prophets, but alſo, and more eſpecially by *Jeſus Chriſt* and his holy Apoſtles and Prophets, whoſe word and teſtimony we have, and doe verily beleeve to be moſt true, even as the word of God, ſpoken alſo by *Moſes* and the Prophets that were before them, which thanks be unto God we likewiſe have.

By this means *Ben-Iſrael*, ever-ſince your fathers ſo utterly rejected the ſame wordof grace by *Jeſus Chriſt*, hath the Lord God been gathering into the fold of his Sion, his elect Gentiles from among the multitude of the people, and doth and will gather yet ſtill, until the full number of her children is accompliſhed, that they may then ſay in her ears, of the land, wherein, by her diſobedient children ſhe was ſo ill uſed) *The place is too ſtrait for me, give place to me that I may dwell.*

So great a multitude ſhall her children of the Gentiles be, that the place of their habitation muſt be enlarged, as the Lord had ſaid unto her before, Chap. 54. *Enlarge the place of thy tents, and let them ſtretch forth the curtains of thine habitation, Spare not, lengthen thy coards and ſtrengthen thy ſtakes, for thou ſhalt breake forth on the right hand, and on the left, and thy ſeed ſhall inherit the Gentiles, and cauſe the deſolate Cities to be inhabited*

And that this is true, and it ſhall be ſo, conſider yet further, what the Scribe and Prophet *Eſdras* ſaith, 4 *Eſdras* 2 where he having ſeen how thoſe evill children of Iſrael would reject the Lord and his anoynted one the Sheepherd of his flock, and meſſenger of his Covenant, and his grace of mercy by the ſame, and the Gentiles receive both.

The

The Lord ſaid unto him. *Ariſe up, and ſtand, Behold, the number of thoſe that be ſealed: for the feaſt of the Lord, which are departed from the ſhadow of the world, and have received glorious garments of the Lord,*

Take thy number O Sion, and ſhut up thoſe of thine that are cloathed in white, which have fulfilled the Law of the Lord.

The number of thy children whom thou longedſt for, is fulfilled, Beſeech the power of the Lord, that thy people which have been called from the beginning, may be hallowed.

Here you may ſee *Ben-Iſrael* how Gods choſen ones of the Gentiles; whom their Sheepherd (he which your Fathers and you have refuſed) ſhould bring in, ſhall fill up the number of Sions Children that ſhe longed for: according to the word of the Lord, in *Eſa* before mentioned.

And therefore he ſaith againe.

I Eſdras ſaw upon the Mount Sion a great people, whom I could not number, and they all praiſed the Lord with Songs.

And in the midſt of them was a young man, of high ſtature, taller then all the reſt, and upon every one of their heads he ſet Crowns, and was more exalted, which I marvelled at greatly.

So I asked the Angel, and ſaid, Sir, What be theſe? And he anſwered and ſaid unto me, theſe be they that have put off the mortall cloathing, and have put on the immortall, and have confeſſed the name of the Lord; now are they crowned, and receive Palmes.

Then ſaid I unto the Angel, what young perſon is it that crowneth them, and giveth them palmes in their hands?

So he anſwered and ſaid unto me, It is the Son of God, whom they have confeſſed in the world.

Then began I greatly to commend them that ſtood ſo ſtifly for the name of the Lord.

For now was the time, after the Meſſiah was come to his Temple, the Elias going before his face to prepare his way, and had cryed out unto the people of Iſrael,

Israel, and declared their message unto them to the ful
and were by the evill Rulers and multitude, cast ou
and killed, that then the Gentiles should have t
declared unto them; hear the same, repent, beleeve
obey, and so be brought in and saved.

And here you may see *Ben-Israel* by this of *Esdras*
that it was for the name of the Son of God Jesus
Christ, as in Chap. 7. he calleth him; these Gentiles
stood so stifly, and you may see also what their reward
shall be.

And these did *Jesus Christ* by his Angel shew unto
his servant *Iohn*, *Rev.*7. where after he had seen the
number of the 12 Tribes of Israel sealed 12000 of eve
ry Tribe, *Manasseh* of *Joseph* being named for one, and
Dan left out, he saith, Ver.9. *And I beheld, and lo a great
multitude, which no man could number, of all Nations and
Kindreds, and People and Tongues stood before the Throne
and before the Lambe, cloathed with white robes, and palms
in their hands.*

*And cryed with a loud voice, saying, Salvation to our God
which sitteth upon the Throne, and unto the Lambe.*

*And all the Angels stood about the Throne, and about the
Elders, and the four beasts, and fell before the Throne
on their Faces, and worshipped God, saying,*

*Amen, Blessing, and Glory, and Wisedome, and Thanks-
giving, and Honour, and Power, and Might be unto our
God for ever and ever, Amen.*

*And one of the Elders answered and said unto me, what
are these that are arrayed in white robes, and whence came
they?*

*And I said unto him, Sir, thou knowest, and he said to me
these are they which came out of great tribulation, and have
washed their robes and made them white in the blood of the
Lambe.*

*Therefore are they before the Throne of God, and serve
him day and night in his Temple, and he that sitteth on the
Throne shall dwell among them.*

*They shall hunger no more, neither thurst any more, neither
shall*

ſhall the Sun light on them, nor any heat, for the Lambe which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of water, and God ſhall wipe away all tears from their eyes.

And againe, Chap. 14. the twelve Tribes are ſhewed him as before.

Ver. 1. *And I looked, and lo a Lambe ſtood on the Mount Sion, and with him an hundred forty and four thouſand, having his fathers name written on their foreheads.*

And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of Harpers harping with their harps.

And they ſung as it were a new ſong before the Throne, and before the four beaſts, and the Elders, and no man could learne the ſong, but the hundred forty foure thouſand which were redeemed from the Earth, &c.

And in Chap. 15. he ſeeth the Chriſtian Gentiles againe, that were to ſuffer under the Pagan Emperors, and the Antichriſtian Church of *Rome*, for witneſſing the name of Jeſus Chriſt, and the Covenant of Grace and Peace, which he was the Mediator of, againſt their abominations; who having overcome and got the victory, receive the Harps of God alſo and ſing the ſong of *Moſes* the ſervant of God, and the ſong of the Lambe, ſaying,

Great and marveilous are thy works Lord God All-mighty, juſt and true are thy ways thou King of Saints.

Who ſhal not feare thee O Lord, and glorifie thy name, for thou only art holy, for all Nations ſhall come and worſhip before thee for thy judgements are made manifeſt, Verſe 2, 3, 4.

By all which we ſee that Gods choſen ones of Iſrael are alwayes named in the firſt place, and his choſen of the Gentiles in the ſecond and laſt place, they being alſo the ſeed and children of *Abraham*, *Iſaac* and *Jacob*. ſpirituall, and heirs of the promiſe, as well as they of the naturall ſtock.

For we are to underſtand, that when God made his covenant with *Abraham*, and ſaid, *Liſt*

Lift up thine eyes and looke from the place where thou art, North-ward and South-ward, and East-ward and West-ward, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then may also thy seed be numbred, Gen. 13. 14, 15, 16. So in Gen. 17. where he saith, *Behold my Covenant is with thee, and thou shalt be a Father of many Nations.*

Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee, &c. Ver. 4, 5, 6. 7, 8. and also to *Isaac* and *Jacob*, Gen. 22. 17, 18. Gen. 26. 3, 4, 5.

That in all these places Gods chosen of the Gentiles, even they that were foreshewed to *Sion*, *Isa.* 49. and 4 *Esdras* 2. and to *John Rev.* 7 9. that great multitude of all Nations, which no man could number, are included, and shall inherit with *Abraham*, *Isaac* and *Jacob* and with the thousands of *Israel*, whom God preferred in the first place; for we are to understand that in the dayes of *Jesus Christ* and his holy Apostles, there were many, even of all the 12 Tribes of *Israel* in *Jerusalem* and the land of *Judea*, and thereabouts, of whom many thousand turned unto God by repentance, and were reconciled unto him by faith in Jesus Christ, and sealed by his Spirit unto the day of redemption; For then was the day of that Nation of yours Ben-Israel, the like whereof they never had before, nor since, nor shall ever have againe. Then was the Elias which God promised to send, sent to prepare the way before the Lord, even *John* the Baptist, who cryed out with many tears, and strong perswasions to the people, saying, *Repent for the Kingdome of heaven is at hand*, And told them plainly, the *Axe was now laid to the root of the trees*; and *that every tree which brought not forth good fruit, should be hewen downe and cast into the fire.*

And the Messenger of the Covenant of Grace and Peace, he whom the chosen of *Israel* sought and delighted in, was now come to his Temple, according

as the Prophet *Malachi* foretold how that he ſhould ſpeedily come, *Mal.* 3. 1.

Even the *Meſſiah* promiſed, of whom *John* bare record, and ſaid to the people which he had prepared with the Baptiſme of repentance, *He ſhall Baptiſe you with the Holy Ghoſt and with fire. He hath the fan in his hand, he will throughly purge his flower, and gather the wheat into his Garner, and wil burne up the chaffe with unquenchable fire.*

And ſeeing him coming unto him ſayd to them, Behold the Lambe of God which taketh away the ſins of the world.

And ſo this holy Lambe of God, (the holy ſpirit being deſcended from heaven upon him, and abiding on him, which *John* ſaw as it was foretold him) he likewiſe cryed out unto the people, ſaying, *Repent and beleeve the Goſpel,* and healed many diſeaſes, cauſed the lame to walke, the blinde to ſee, the deaf to hear, the dumb to ſpeak, raiſed the dead to life, and unto the poor and contrite in ſpirit, preached the glad-tidings of mercy and peace, And reading this prophecy of *Iſaiah* 61. *The Spirit of the Lord God is upon me, becauſe he hath anointed me to preach good tidings to the poor, to bind the broken hearted, &c.* he ſaid to the people.

This day is this Scripture fulfilled in your ears.

And comming toward Jeruſalem he wept over it, and bewailing the hardneſſe of heart, of the rulers and multitude, ſaid, *O Jeruſalem, If thou hadſt knowne even thou in this thy day the things that belong unto thy peace but now they are hid from thine eyes.*)

And after thoſe evill rulers had killed him, and that he was riſen from the dead, and aſcended into heaven, and that the holy ſpirit was ſent to his holy Apoſtles.

They in great power and evidence of the ſame ſpirit, preached repentance and forgiveneſſe of ſins in his name, ſaying, *Repent, and be baptiſed every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt, &c.* as in *Acts* 2. and great ſings were done by them.

And many thousand of the people did repent of their sins, and were Baptized through faith in his name, whereby their sins were washed away and remitted, *they looked on him whom they had pierced*, as the Prophet *Zech* foretold, for now was the fountaine opened to the house of *David*, and inhabitants of *Jerusalem* for sin and for uncleanneſſe, *Zech.* 12. 10. & 13. 1. So that this was their day, wherein the great things which belonged to their peace, were wonderfully declared, during about the space of forty years till for the hardneſſe of heart, and unbeliefe of the Rulers and People they ſtill rejecting the ſame the wrath of God ceazed upon them, and the City was deſtroyed.

And now *Ben Iſrael*, take you heed that ye ſlight not theſe things, and reject them ſtill as fooliſh and vaine as your fathers did, and as I fear you will, But take you heed, I ſay, and fear ſo to doe.

For it will be a fearfull thing indeed, unto yee all ſo doing, to ſee that Son of God, Jeſus Chriſt come from heaven in the glory and power of God the Father, with all his holy Angels to be the Judge of all both Jewes and Gentiles, quick and dead.

And to ſee all thoſe the innumerable multitude of Gentils, which *Eſa* and *Eſdras* in their prophecies, and *John* in his Revelations foreſaw and ſpake of, that confeſſed and ſtood ſo ſtifly for his name and word, ſtanding upon the Mount *Sion*, with *Abraham*, *Iſaac* and *Jacob* and all the holy Prophets, and choſen of Iſrael, and by that Son of God, whom they had confeſſed, to give crowns upon every one of their heads, and give them palmes in their hands, and they to have the harps of God, and to ſing ſongs of praiſes and thanks-giving unto to him in ſalvation and joyes, for ever and ever, and you all with all your fathers, that have rejected him and his word ſhut out, and remaine covered with ſhame and confuſion of face for ever and ever.

Therefore if yee will or mean to be wiſe for your ſelves

ſelves, fear now, and repent of your ſin before that day come.

Sir, in the 23, 24, 25. Sects. of your book, which you call the *Hope* of *Iſrael*, you mention many places of Scripture, to prove the returne of the ten Tribes of *Iſrael*, and alſo of the two, from their captivities and diſperſions to the land promiſed the Fathers, there to be united and made one Nation, and one Kingdome, as *Eſa.* 11. 11, 12. *Eze.* 37. 22. *Eſa.* 27. 12, 13. *Jer.* 23. 7, 8. *Eſa.* 43. 59. *Eſa.* 49. 7. *Eſa.* 56. 8. *Jer.* 33. 16. *Jer.* 31. 15. *Ezek.* 34. 13. *Amos* 14. 15. *Hoſea* 2. *Micha* 2. 12. *Ezek.* 8. 7: *Zech.* 10. 6.

All which we verily beleeve ſhall be fulfilled according to the Prophets words, rightly underſtood.

And in the 26 Sect. you ſay; But which way that redemption ſhall be no man can tell, but onely ſo farre as we may gather out of the Prophets.

That at that time the ten Tribes ſhall come to Jeruſalem under the leading of a Prince, whom ſome Rabbins in the Talmud, and in ſome places of the Caldy Paraphraſe, doe call Meſſiah the Son of Joſeph, and elſewhere Meſſiah the ſon of Ephraim, who being ſlain in the laſt war of Gog and Magog, ſhall ſhew himſelfe to be Meſſiah the Son of David, who ſhall be as Ezekiel and Hoſea ſay, the everlaſting Prince of all the twelve Tribes.

Our wiſemen doe in many places, eſpecially in the Babilonian Talmud in *Tract. ſuca, C.* 5. make mention of Meſſiah the Son of Ephraim, where they ſay that he ſhall dye in the laſt warre of Gog and Magog and they ſo expound that of *Zech.* 12. 10. *and they ſhall looke upon me whom they have pierced, and they ſhall mourne for him as one mourneth for his onely Sonne.*

They adde alſo, that the four Captains, of whom the ſaid Prophet ſpeaketh, Chap. 11 are Meſſiah the ſon of *David*, Meſſiah the ſon of *Joſeph*, the Prophet *Elias*, and the high Prieſt, which four are thoſe

dignities which ſhall ſhew their power in that bleſſed age.

Obſerve that ſometime they call Meſſiah the ſon of *Ephraim*, ſometime of *Joſeph*, for he ſhall come out of the Tribe of *Ephraim*.

And ſhall be Captain of all the ten Tribes, who give their name to *Ephraim*, becauſe that their firſt King *Jeroboam* was of that Tribe.

Not without cauſe do they call him the ſon of *Joſeph*, for he was the True Type of the houſe of Iſrael in his impriſonment and future happineſſe.

Add to this that he was ſo long hid from his brethren, that they knew him not, as in like manner the ten tribes are at this day, who are led Captive, but ſhall hereafter come to the top of felicity in the ſame manner as *Joſeph* did.

That Meſſiah of *Joſeph* ſhall dye in the battel of Gog and Magog, and afterward ſhall riſe againe, that he may enjoy the dignity, not of a Kingly Scepter, but the office onely of a Vice-roy, as *Joſeph* in *Egypt*, ſo that the Empire of the houſe of Iſrael fell under the raigne of *Hoſea* the ſon of *Elah*, as the Prophet *Amos* ſaith in Chap. 5. 2. Therefore the Kingdom of the Ten Tribes ſhall not be reſtored as *Ezekiel* ſaith, Chap. 37. under the raigne of Meſſiah the ſon of *David*, which ſhall be everlaſting.

And by the death of Meſſiah the ſon of *Joſeph* the ten Tribes ſhal ſee that God wil not that they ſhould have more Kings then one, as it's already ſaid.

Theſe ſayings of yours *Menaſſeh Ben Iſrael* I thought fit here to reſcribe as they are with us publiſhed in Engliſh, that the wiſedome of your wiſemen, as also your own may be ſeen and compared with that which we Chriſtians beleeve and profeſſe.

It is true, Sir, That no man of yours can tell which way or by whom that great redemption of Iſrael the Prophets ſpeak of, ſhall be, neither is it poſſible for you, or any of your wiſe men, to know or underſtand

those great things so long as yee doe, or shall refuse to hear that Prophet which yee ought to have heard, the onely true Messiah *Jesus Christ* of whom *Moses* and the Prophets spake and fore shewed both his first coming to suffer, and also his second coming in glory, to deliver his chosen, to judge the earth, and raigne as before is proved.

And for further proof, that it is he indeed, and no other, not two, nor three, nor four, as your wise-men say and you think, but that onely one of the house of *David*, *Jesus* of *Mary*, borne in *Bethlehem*, consider what *Daniel* saith again; and what from him and other Scriptures shall through the grace of God be said and proved.

And also the time when he shall so come in glory, to deliver, judge and raigne.

Dan 12. 1. *And at that time shall Michael stand up, The great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, even unto the same time, and at that time thy people shall be delivered every one that shall be found written in the book.*

Now consider, who this *Michael* the great Prince can be, but the Messiah, and Prince spoken of before, Chap. 9. 25. he that was first to come in a low estate to suffer and confirm the Covenant for many, and then to depart, and after the long reigne of the fourth Beast and standing up of the abomination, to come againe in power and great glory to deliver his chosen people, to judge the earth and reigne thereon, with all his redeemed for ever, as before also in Chap. 7. 23, 24, 27. was shewed him.

And here you may see, who the children of *Daniels* people are that shall then be delivered, even every one (as the Angel of God said) that shall be found written in the book, the same book that *Moses* in *Exod.* 32. and *David* in Psalm. 69. before mentioned spake of, even the book of life of the Lambe, the Mes-

And many thousand of the people did repent their sins, and were Baptized through faith in his name, whereby their sins were washed away and remitted, *they looked on him whom they had pierced*, as the Prophet *Zech* foretold, for now was the fountaine opened to the house of *David*, and inhabitants of *Jerusalem* for sin and for uncleanneſſe, *Zech.* 12. 10. 13. 1. So that this was their day, wherein the great things which belonged to their peace, were wonderfully declared, during about the space of forty yeares till for the hardneſſe of heart, and unbeliefe of their Rulers and People they ſtill rejecting the ſame the wrath of God ceazed upon them, and the City was destroyed.

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It is true, Sir, That no man of yours can tell
way or by whom that great redemption of Iſrael
Prophets ſpeak of, ſhall be, neither is it poſſi
you, or any of your wiſe men, to know or un

great things ſo long as yee doe, or ſhall refuſe to that Prophet which yee ought to have heard, the ly true Meſſiah *Jeſus Chriſt* of whom *Moſes* and the ophets ſpake and fore ſhewed both his firſt com- to ſuffer, and alſo his ſecond coming in glory, to de- his choſen, to judge the earth, and raigne as be- is proved.

And for further proof, that it is he indeed, and no er, not two, nor three, nor four, as your wiſe-men and you think, but that onely one of the houſe of id, *Jeſus* of *Mary*, borne in *Bethlehem*, conſider t *Daniel* ſaith again; and what from him and o- Scriptures ſhall through the grace of God be ſaid proved.

nd alſo the time when he ſhall ſo come in glory, to liver, judge and raigne.

Dan 12. 1. *And at that time ſhall Michael ſtand up, The Prince which ſtandeth for the children of thy people, and e ſhall be a time of trouble, ſuch as never was ſince there a Nation, even unto the ſame time, and at that time thy ple ſhall be delivered every one that ſhall be found writ- in the book.*

ow conſider, who this *Michael* the great Prince be, but the Meſſiah, and Prince ſpoken of before, p. 9. 25. he that was firſt to come in a low eſtate ffer and confirm the Covenant for many, and then depart, and after the long reigne of the fourth Beaſt ſtanding up of the abomination, to come againe in er and great glory to deliver his choſen people, to e the earth and reigne thereon, with all his re- ed for ever, as before alſo in Chap. 7. 23, 24, 27. ſhewed him.

nd here you may ſee, who the children of *Daniels* ple are that ſhall then be delivered, even every (as the Angel of God ſaid) that ſhall be found en in the book, the ſame book that *Moſes* in *Exod.* nd *David* in Pſalm. 69. before mentioned ſpake even the book of life of the Lambe, the Meſ-

fish that was slaine, as well they of the Gentiles, they of Israel, all those sealed ones foreshewed in the places noted before.

And as well those that sleep in the dust of the earth as they that shall be found living as the next words declare.

Ver. 2. *And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to everlasting shame and contempt.*

Ver. 3. *And they that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, as the stars for ever and ever.*

The generall resurrection of the just, and also of the unjust shall be at this time, and every one shall receive according to his wayes and workes that he hath walked in, and done, rightly and justly: Neither more nor lesse.

The wise that have done righteously to eternall life and glory, shining like the brightnesse of the firmament of heaven.

And such of them as shall be found to have turned many to righteousnesse, shall accordingly exceed in glory, and shine as the stars, and all for ever and ever.

But the unjust that have done wickedly, shall rise and shall receive according to their wayes and works wrath, and goe under perpetuall shame and contempt.

Ver. 4. *But thou O Daniel shut up the words and seal the book, even to the time of the end, many shall run to and fro and knowledge shall be encreased.*

Daniel well understood who the deliverer was, and should be, and what manner of persons they were that should be delivered, and what kind of deliverance it should be, but the time when all those great things should be accomplished he knew not, that secret was to be sealed up untill the time of the end, the last time or age, wherein the end of this world should be as in the dayes of *Noah* while he was preparing

But the Lord telleth *Daniel*, that many ſhould ... and fro, enquiring and ſearching (as it were) ... one point and people to another, deſiring and ...ling in their ſouls to know and underſtand the ...gs of God, contained in his word, with continu... prayer unto him for his ſpirit to guide and inſtruct ...m, and that by this means, knowledge ſhould be ...reaſed to the ſame time: for ſo much doubtles dothe ...rds intend, and are at this preſent in the fulfilling: ...r age being now, v. 5. *Then I Daniel looked, and behold ...r ſtood other two, the one on this ſide of the bank of the ...er, the other on the other ſide of the bank of the river.*

Ver. 6. *And one ſaid to the man cloathed in linnen, which ...s upon the waters of the river, how long ſhall it be to the ...d of theſe wonders?*

Ver. 7. *And I heard the man cloathed in linnen which ...s upon the waters of the river, when he held up his ...ght hand, and his left hand unto heaven, and ſware by ...m that liveth for ever, that it ſhall be for a time and times, ...d an halfe. And when he ſhall have accompliſhed to ſcatter ...e power of the holy people, all theſe things ſhall be fulfilled.*

The River by whoſe ſide *Daniel* was, when all thoſe ...eat things began to be ſhewed him, and the man ...ich he ſaw upon the waters of the river, are menti...ed and deſcribed more fully in Chap. 10. v. 4, 5, 6.

The whole time of the abomination is here fore...ewed to *Daniel* againe, as in Chapter 7. 25. ...a time, times, and an halfe; and confirmed ...h an oath by that glorious perſon which he ...w ſtand upon the waters of the river, that ſo long ...me muſt be before the fulfilling of thoſe wonders. And that when the ſcatterings of the holy people ...uld be accompliſhed, then ſhall be the end, and ...en ſhall thoſe great things be fulfilled, not before. Which holy people are not all the people of *Iſrael* ...r the fleſh, ſince the days of *Jacob*, nor all the whole ...ple of them that ſhall be living at the ſame time, ...t onely Gods choſen ones of them all, and of all

people elſe from the beginning of the world to
day, who have been alwayes ſtrangers and pilgri
earth, and ſcattered here and there, and never co
ed of any one Nation, people or kindred ſoever.

When the ſcatterings of theſe ſhall be accompli
then ſhall be the end and fulfilling of theſe th
Ver. 8. *And I heard, but I underſtood not. Then ſaid I, O
Lord, what ſhall be the end of theſe things.*

The more *Daniel* heard of the deliverance of G
holy people (of whom *Daniel* was one) the more
deſire was to know when it ſhould be, but he co
not, that ſecret, with ſome other muſt be cloſed
as

Ver. 9. *And he ſayd, goe thy way Daniel, for the
are cloſed up, and ſealed till the time of the end.*

Ver. 10. *Many ſhall be purified, made white and try
but the wicked ſhall doe wickedly, and none of the wi
ſhall have underſtanding, but the wiſe ſhall underſtand.*

Although *Daniel* was to goe his way, and not kno
the things himſelf that he deſired, yet the Lord gi
him to underſtand many great things, and foreſhe
him that many people in the latter times ſhould
purified, made white and tryed, which was to be
faith in the bloud of the Meſſiah, whom he foretold
ſhould come and be cut off, Chap. 9. And by
fiery tryals they ſhould paſſe through, during the
of the abomination that was to follow after the
and overſpread, as there it was foreſhewed him, Ver
26, 27.

Theſe kind of people, ſo made wiſe in heart,
they that ſhall underſtand, in that time of the end
know thoſe ſecrets, which in the former times
ſealed up, but ſhall now be opened to thoſe wiſe
wicked ſhall have no underſtanding in thoſe th

Ver. 11. *And from the time that the dayly ſacrifice
be taken away, and the abomination that maketh deſ
ſet up, there ſhall be, a thouſand, two hundred and
dayes.*

The time, times, and an half, in vers. 7. doe containe the same number of dayes, if we take them for three years and an half, and then if we take every day for a year, according to *Ezek.* 4. 6. The time of the abomination ſtanding up, is, (after the *Caldy* account) 1290 years. At, and upon the beginning whereof the true ſpirituall daily ſacrifice of the ſaints, which the Meſſiah had then caus'd to be ſet up and in open uſe, was taken away, and the truth caſt to the ground, the ſaints conſumed and made deſolate.

Ver. 12. *Bleſſed is he that waiteth and cometh to the thouſand three-hundred and five and thirty dayes.*

Here are forty and five days more mentioned which are to follow after, the 1290. of the abomination, and to be a time of refreſhing to the earth, and eſpecially to the holy people of God, who ſhall then offer their ſpirituall ſacrifices of praiſes and thankſ giving openly unto him againe; And therefore he ſaith, Bleſſed is he that waiteth and cometh to the ſame time, and chiefly to the end thereof, as the next words declare.

Ver. 13. *But goe thou thy way till the end be, for thou ſhalt reſt and ſtand in the lot at the end of the days.*

Here is the full concluſion, and ſo much declared concerning the end, and time wherein thoſe great things ſhould be accompliſhed, as *Daniel* was then to know and write.

From whence we may thus far underſtand, That if *Daniel* was to goe his way till the end ſhould be; (and reſt, (as he hath done now above two thouſand years) and ſhall ſtand up in the lott at the end of the dayes. Then the end of the dayes muſt needs be the end and very time when all thoſe things ſhall be fulfilled.

But the Lord hath ſo ſpoken and concluded, therefore it muſt be ſo.

And now *Ben Iſrael*, although the words be thus ſhine, and were purpoſely ſpoken to make knowne this very age and time wherein we now live, the

year

year of the end of this world, in which the redemption of all Gods choſen people, from all their captivities, and ſcatterings, ſorrows, graves, tears, ſhall be accompliſhed, and they poſſeſſe their promiſed inheritance.

Yet neither you nor any Jew elſe in the world, rejecting *Jeſus Chriſt*, ſhall ever underſtand the words or have part in the deliverance and inheritance with the holy Fathers.

This is one of the great ſecrets ſealed up in the Book which no man in heaven, or on earth was found worthy to open, but onely the Lambe that was ſlain the Lion of the Tribe of *Judah*, *Jeſus Chriſt*, neither can any man know it but by a ſpeciall gift from him of his Spirit.

That the abomination ſpoken of in *Daniel*, is that of *Rome*, which hath been maintained by that wicked horne, which roſe up after the ten horns, Dan. 7. 19, 20. and yet continueth, they that are wiſe Chriſtians, ſuch as *Daniel* ſpeakes of, know it aſſuredly.

But to count the number of that beaſt of Rome (the horne that had eyes, and a mouth ſpeaking great things, as to finde out and know the yeer of his end on which the knowledge of the other great ſecret dependeth) doth require a greater and more ſpeciall gift of underſtanding. And he muſt be a ſpeciall holy ſervant of God that ſhall attain it.

As when God for the wickedneſſe of man-kind would deſtroy the old world, he made the yeer thereof known only, firſt, to one man, and he was a ſpeciall holy man, ſuch a one as had his converſation with walking with God, as it is written of him, to the end that he ſhould declare it to the world, as a foreſeeing unto the people of that evill age, to bring them to repentance if it might be, or to be a witneſſe against them.

And this ſecret was made knowne unto him an hundred and twenty yeers before the year ſhould come

the long ſuffering of God might be manifeſted, alſo that *Noah* might have time to prepare the and all things for the plantation of the Earth in the new world, all which he did accordingly.

So now that the people of this latter time of this evill world, might alſo be forewarned (as great there is of it) as much as was then, or rather more) Gods Elect (by his word of truth) brought to re-ance, that ſo the full number of the ſeeds and dren of *Sion* might be accompliſhed, and for the fort of thoſe her children, who in an aſſured hope and long for that day, as all the holy Fathers did.

For theſe reaſons Gods holy will and pleaſure was in the days of *Noah*, ſo now) to have this ſecret, the of the end, diſcloſed, and publiſhed to the d 120 yeares before that yeare ſhould be.

And doubtleſſe, the man whom he reſolved to make ice of to inſtruct firſt to know it, as, *Noah* was, ſo ſhould be a ſpeciall holy man, one that in his heart ferred heavenly wiſdome and underſtanding, before emporall, worldly, and carnall things, and asked ſame with earneſt deſires of his ſoul at the hands God.

And therefore it is that *Jeſus Chriſt* by his Angell h, *Rev.* 13. 8. *Here is wiſdome, let him that hath un-ſtanding count the number of the beaſt for it is the number a man, and his number is* 666. declaring plainly, that a point of great wiſdome and high underſtanding attain the knowledge of this ſecret, to count the ber of this beaſt, which is a man conſiſting of many ſive men of ſin.

It is true, that ſundry of our Chriſtian Doctors who ght themſelves wiſe, have taken in hand to do it, have miſſed.

he that ſhall be found to count the number is the man of wiſedome and underſtanding here ded.

that ſuch a man hath been I dare be bold to

ſay,

ſay, though I never knew him by name, or perſon, o
ly I have heard of his wayes and manner of life, a
ſeen of his works written, and publiſhed, upon wh
ground I ſpeak, as alſo upon ſome good and ſure e
perience, I having had and known them above the
55 years paſt, being my ſelf at this preſent above fo
ſcore, and can (thanks be to God) ſhew them, for pro
and further information to others.

*1652. 80 1572 born

He counteth the number of this Beaſt of *Rome* a
Daniel did the number of that Beaſt, *Belſhazzar* K
of the *Caldeans*, Chap. 5. 25, 26, 27. to be the end a
finiſhing of his Kingdome which (although it be ſo, a
that the years of his raigne, are numbred in *Johns* He
brew account to be 1260,) yet who can thereby t
the year of his end, that doth not firſt know the ye
of his beginning, and how the number 666. m
may agree therewith.

Therefore this holy man of God (for ſo I accoun
him) to work ſure) ſought for it diligently, with muc
travell and danger, and found it plainly recorded in th
monuments of time, when the Church of *Rome* fir
obtained at the Dragons hand *Honorius* by name, Prion
ty of place Suffrage, and cenſure over all, at the inſtan
ſuit of the then Biſhop of *Rome*, *Innocent* the firſt; in
the firſt year of his creation; and in the year of th
Lord *Jeſus* 406, & knowing that the horn of Antichri
did then firſt ſprout out; when the Church of Ro
obtained that great preheminence over all oth
Churches, and ſo adding the 1260 years of his raign
to 406. they make up the juſt number of 1666.

In which account and diſcovery of his end (fai
this ſervant of *Jeſus Chriſt*) the Holy Ghoſt of purp
leaveth out the millenary number, as not onely kno
perfect and immutable, that theſe vile and evil days
not exceed more thouſands then one, but as reſpect
ing alſo the common uſe of all Nations, as well
brews as Gentiles, who in their ſtiles for brevity
do no leſſe often ſpeak and write by the imp

vel

number, leaving out the millenary, then after the perfect adding the millenary.

And if it so come to passe, that the number of the Beast (which is his end) shall be in the year of our Lord *Jesus* 1666 as Chistians do count.

Then the year of the end, according to *Daniel* 12.12 13. will be the forty fifth year after as he concludeth.

And then let them that live to it, know, that it was made known to a servant of *Jesus Christ*, and published to the world a hundred and twenty years before the year should come. now we yt live 54 year after 1666 in 1720 know this to be a delusion as to time for [illegible] antic[illegible] prevails [illegible] persecutes, & all yt [illegible] times (we are known to God alone) will be deceived & deceive yt believe [illegible]

And that God hath been as mindful of the people of this world, to fore-warn them (now in this last age) of the year wherein it should end, as he was of them of the former world, that his Elect being forewarned might repent, and the rest so much the more convinc'd in judgement.

And although these things, *Ben Israel*, will not only be much doubted of, but also slighted and mock't at by all carnall Christians, as well as by such like Jews that love this present world, and to dwell in fulnesse and pleasure in it, rather then to here tell of an end thereof, and look for a better, or if it must be, to have it further of, yet for the childrens sake, whom it doth concern, I will mention some things more which this servant of Christ hath written, for their further instruction and confirmation.

He hath written from sundry places of Scripture, and specially the 11 Chap. of the last book of *Esdras* compared with *Daniel*, the Revelations of *John* and other Scriptures, of all the chief matters that were to come to passe, from the rising of *Julius Cæsar*, the first Emperor of *Rome* to this present, and from hence to the end of the world.

Cleering every thing past by the events, according to the histories of the times wherein they were fulfilled, which would be too long for me here to relate, (his own are extant) Only the things that should come

to

to passe after he began to write, which was in the ye
1588, I will in brief declare.

As first, That in the latter time of this fourth M
narch of *Rome*, toward the end of the Antichri
Beast, and his Church of abominations, there should
three Kingdomes onely that should stand for the
and be able to support or helpe them; which are t
Empire of *Germany*, the Kingdome of *France*, and t
Kingdome of *Spaine*, who are described in that 11
Esdras by the name of three heads of the Eagle.

Secondly, That the power of these three, one af
another, should vanish and come to nothing.

And First, That of *Germany*, which was the great
and strongest, but is now brought low, and can do n
thing; This hath been fulfilled in my time, and
knowne to all.

The second is that of *France*, which shall be divide
by the Sword of *Spaine*, and brought to nothing also.

The third, that of *Spaine* by the sword of others.

And then after *Spaine*, the City of *Rome*, her be
and Church of abominations to be (in the year 666
by fire and sword made utterly desolate.

Those ten horns or Kingdoms, of whom *England*
one, which had formerly given their power unto he
shall eat her flesh, and burne her with fire, *Rev.* 17.

And that then, these Antichristian powers bei
dissolved, the true Church of God and Spouse of Je
Christ, his truth and true spirituall worship, and d
sacrifice of praise and thanksgiving, which had been
long time in the wildernesse, hidden and in secret, sh
be more open, cleer and manifest then was in any a
before, since the Apostles times.

This being the last age of the world, the Lord G
will now call and gather with speed all the wh
remnant of his lost sheep, his chosen people, into t
fold, by the power of his word of truth and spirit:
it will be a time of refreshing to the earth, in respect
her former oppressions and troubles.

...as in the Primitive time, when the Church of ... was cloathed with the Sun, and had the Moon ...er her feet, and on her head a Crown of twelve ..., and being great with child, travelling ready to ... forth her firſt fruits unto God, the Dragon being ... in power and place alſo, ſtanding ready to de... her child ſo ſoon as it was borne, forced that hea...ly woman to flee into the wilderneſſe, by which ...ns her true viſible primative eſtate was but ſhort, ...le above forty years.

So it will be now, but a very ſhort time wherein her ...r ſhall ſhine, before the Dragon being let looſe ſhal... out to work with the Nations of all parts of the ...th, Gog and Magog to gather them together, who ...h their innumerable multitude ſhall come upon the ...adth of the earth, and compaſſe the Camp of the ...nts about, and the beloved City, even all Chriſten...me, where the beloved City is, and will be then moſt ...inent.

...d great will the troubles be at this time, though it ... but ſhort.

The Sun will now be turned into darkneſſe, and be...me black as ſaccloath of hair, and the Moon ſhall ...e her light, and be turned into blood, the ſtars ſhall ... from heaven, and the powers of heaven ſhall be ...ken, as it is written, *Eſa.* 34.4.5. *Joel* 2. 30,31. *Joel* ...4,15,16. *Mat.* 24. 29. *Rev.* 6. 12,13,14.

...ll which being figuratively intended, according ...t in *Rev.* 8. 12. and *Rev.* 12. 1. fulfilled many ...red years agoe.

...that by the Sun we are to underſtand, the word ...ce, and Goſpel of *Jeſus Chriſt*, and light there...which yet doth, and ſhall for a while ſhine forth to ...orld.

...by the Moon, the earth and Inhabitants there...oſe grace of repentance, light of faith and ... of it, depend on the light of the Goſpel as the ... of the Moon doth on the light of the Sun.

And

And by the ſtars, thoſe in the Church of God are in place like ſtars and lights to the world, ſo which being faithfull ſhall be ſlaine, and ſo fall to earth, for the witneſſing of the word of God, and Gospel of *Jeſus Chriſt*, like unto thoſe in the primitive time *Rev.* 12. the other being unfaithfull like unſtable ſhall fall away from the word of God, and Goſpel *Jeſus Chriſt* to Mahumatiſme, and other falſe, heathniſh, and Idolatrous ſuperſtition and wickedneſſes.

And by the powers of heaven, all means of ſalvation and time of grace to the world.

. The full number of Gods elect being accomplished called and ſanctified, there ſhall be time no longer, is teſtified, *Rev.* 10. 6.

No time nor place for any man more, to turne to God by repentance, and be reconciled unto him by faith in Chriſt, the limited day ſpoken of in David, Pſ. 97. 7, 8. will now be ended.

He that is unjuſt, let him be unjuſt ſtill, and he that is filthy let him be filthy ſtill.

And he that is holy let him be holy ſtill; and he that is righteous let him be righteous ſtill.

This will be the caſe and ſtate of things at this time as the Lord hath ſpoken, *Rev.* 22. 11.

Whereupon he ſaith, *And behold, I come quickly, and my reward is with me, to give every man according as his workes ſhall be. I am Alpha and Omega &c.*

The Armies of Gog will now ſpread themſelves on the mountaines of *Iſrael*, not thoſe of the land of *Canaan* onely, which at this preſent they poſſeſſe, but theſe alſo of Chriſtendom, where the beloved City (and ſhall be then moſt eminent) according to that *Ezek.* 38. *Ezek.* 39. and *Rev.* 20.

But the Lord God moſt high: he having reſpect to his faithfull and choſen people, and for his owne name and glories ſake) will plead againſt them there (even theſe mountains of his ſpirituall Iſrael, with peſtilence and with blood, every mans hand ſhall be be against his brother.

And the Lord will raine upon him, and upon all his bands, and upon all the many people that are with him, an overflowing rain, and great hail ſtones, fire and brimſtone,

And they ſhall fall upon the mountains of *Iſrael*, as it is written, *Ezek.* 38. 21, 22. *Ezek* 39. 3, 4, 5. *Rev.* 16. 24. *Rev.* 20.

The Lord will now bath his Sword in Heaven, it ſhall come downe upon Edumia, and upon the children of his curſe to judgement, the mountains ſhall be ſoakt with blood, and the fat of them made fatt with fatneſſe: He will call every feathered foul, and every beaſt of the field, and ſay, Aſſemble your ſelves, and come, gather your ſelves together on every ſide to my ſlaughter that I doe ſacrifice for you, even a great ſacrifice upon the mountains of Iſrael, that yee may eat fleſh and drink bloud.

Te ſhall eat the fleſh of the mighty, and drink the bloud of the Princes of the earth, of Rams, of Lambs, of Goats, of Bullocks, all of them fatlings of Baſhan.

Te ſhall eat fleſh till yee be full, and drink bloud till yee be drunken of my ſacrifice, which I have ſacrificed for you.

Thus ſhall yee be filled at my Table, with horſes and with chariots, and with mighty men of war, ſaith the Lord, Ezek. 39. according to that in *Eſa.* 34. 1,2,3,4,5,6,7,8. where he thereupon ſaith.

For it is the day of the Lords vengeance, and the year of recompence for the controverſie of Sion.

As alſo *Eſa.* 63. 4. (upon the ſame occaſion) *for the day of vengeance is in my heart, and the year of my redeemed is come.*

And *Ezekiel* upon the ſame deſtruction of *Gog*, Chap. 39. 8.

Behold it is come, and it is done ſaith the Lord, this is the day whereof I have ſpoken.

And *Rev.* 16. Upon the powring out of the laſt vial; the ſame againe, Ver. 17. *And there came a great voice out of the Temple of heaven from the throne, ſaying, It is done.*

And *Rev.* 21. Ver. 6. *And he ſaid unto me, It is done. I am Alpha and Omega, &c.*

This is that time of trouble, and year of redemption, *Ben Iſrael*, which holy *Daniel*, as well as the reſt of the holy Prophets ſpake of. The year wherein *Michael* the great Ptince (which ſtandeth for the children of *Daniels* people) ſhall ſtand up, and deliver every one that ſhall be found written in the Book of God, the book of life.

The year which *Daniel* ſo much deſired to know but could not, becauſe God had reſerved the knowledge of it unto the time of the Meſſiah, to be revealed and made known by him, (now in this laſt time and age wherein we live) even *Jeſus Chriſt* as before is declared.

He is that great Prince which ſhall come with power and great glory, in that 45th. year after the end of the abomination, as it was foreſhewed to *Daniel*.

The year wherein the very day and hour of his coming and end of this world, which God hath kept ſecret in his own power (both from men and angels) ſhall be.

The day wherein *Daniel*, and all the holy Fathers and their ſeed, children and childrens children ſhall ſtand in the lot, and inherit with their Prince and Redeemer *Jeſus Chriſt* all thoſe great things promiſed them of God, and foretold by his Prophets to be manifeſted then at the end of this world, and beginning of the new world, whereof they ſpake, which ſhall have no end, as *Eſa.* 45, 17, 18, 19.

When he will create all things new, as he ſaid, *Iſa.* 65. *For behold, I create new heavens, and a new earth, and the former ſhall not be remembred, nor come into minde.*

But be you glad and rejoyce for ever in the things which I create, for behold I create Jeruſalem a rejoycing and her people a joy.

And I will rejoyce in Jeruſalem, and joy in my people: And

he voice of weeping ſhall be no more heard in her, nor the voice of crying.

There ſhall be no more thence an infant of dayes, nor an old man that hath not filled his days, &c. no marrying, nor giving in marriage, no increaſe of mankind more.

And ſo it is true *Ben Iſrael* that you ſay in your book, the deliverance of *Iſrael* ſhall be at the end of dayes, if you mean the days of this world, of which *Daniel* ſpake, Chap. 12. 12, 13. not before.

Then will God performe the thing which he ſpake by his ſervant *David*, concerning that great Prince (even *Jeſus* his anointed one) notwithſtanding all thoſe his envious oppoſites of your Nation and the Gentiles, Pſal. 2. *Yet have I ſet my King upon my holy hill of Sion.*

And the King ſhall receive of God his Father that which he bad him ask, ſaying, *Ask of me and I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion.*

Thou ſhalt rule them with a rod of iron, and daſh them in pieces like a Potters veſſel, &c.

And as he ſaid again, Pſal. 72. *In his dayes ſhall the righteous flouriſh, and aboundance of peace ſo long as the Moon endureth.*

He ſhall have dominion alſo from Sea to Sea, and from the River to the ends of the earth.

They that dwell in the wilderneſſe ſhall bow before him, and his enemies ſhall lick the duſt.

The Kings of Tarſhiſh and of the Iſles ſhall bring preſents, the Kings of Sheba, and Seba ſhall offer gifts.

Yea all Kings ſhall fall downe before him, all Nations ſhall ſerve him, &c.

This is that ſon of *David* of whom God ſpake unto him by *Nathan* ſaying, *And it ſhall come to paſſe when thy dayes be expired, that thou muſt goe to be with thy Fathers, I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his Kingdom.*

He ſhall build me an houſe, and I will eſtabliſh his thro
for ever.

I will be his father, and he ſhall be my ſon, and I will
take my mercy from him, as I took it from him that was be
fore thee.

But I will ſettle him in mine houſe, and in my Kingdo
for ever, and his throne ſhall be eſtabliſhed for evermore.
1 Chron. 17 11,12,13,14.

And *Pſal.*89. where he confirmeth it againe and
ſaith, *My Covenant I will not break nor alter the thing th*
is gone out of my mouth.

Once have I ſworne by my holineſſe that I will not lye u
David, *his ſeed ſhall endure for ever, and his throne as t*
Sun before me, it ſhall be eſtabliſhed for ever like the M
and as a faithful witneſſe in heaven, Selah.

And he is that child and ſon of the Virgin, of whom
the Prophet *Eſay* ſpake, Chap. 7. 14. *Behold a Virg*
ſhall conceive and bare a Son, and thou O Virgin ſhalt c
his name Emanuel, *&c.*

And Chap. 9. 6, 7. *For unto us a child is borne, unto u*
a ſon is given, and the government ſhall be upon his ſhoulder
And his name ſhall be called Wonderfull, Counceller, t
mighty God, the everlaſting Father, the Prince of Peace.

Of the increaſe of his government and peace there ſh
be no end, upon the throne of David *and upon his Kingdome*
to order it, and to eſtaliſh it with judgement and with juſti
from henceforth even for ever. The zeal of the Lord of ho
will performe this.

According to all which the Angel *Gabriel* ſpake u
to that Virgin, *Mary* his Mother, ſaying, *Thou ſhalt con*
ceive in thy wombe, and bring forth a Son, and ſhalt cal
name Jeſus, *he ſhall be great, and ſhal be called the ſon of t*
Higheſt, And God ſhal give unto him the Throne of his Fa
ther David, *and he ſhal rule over the houſe of* Jacob *for ever*
and of his Kingdome there ſhal be no end.

This is that Son and branch of *David*, which ſhould
build God an houſe, as he ſaid, 1 *Chro* 17. 12 of whom
the Prophet *Zachary* alſo ſpake, *Chap.* 6. 12, 13. *Th*
ſpeake

eaketh the Lord of Hosts, Behold, the man whose name is he Branch, and he shall grow up out of his place, and he shall uild the Temple of the Lord.

Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of peace shall be between them both.

And he is also that stone which had the seven eyes upon it, *Zech.* 3. of whom God sayd, *Behold I will ingrave the graving thereof*, ver. 9.

The stone which *Zerubbabel* was to bring forth with shouting, crying, *Grace, Grace*, unto it, *Zech.* 4. even the head stone of the Temple wherein God will dwell for ever (the stone *Ben Israel* that your builders refused) the Lambe *Jesus Christ*; the Son of *Mary* that descended from *Zerubbabel*, for he it is that hath the seven eyes graven on him, as the Lord God most high shewed by his Angel unto his servant *John*, who testifieth saying,

And I beheld, and lo in the midst of the Throne, and of the four beasts, and in the midst of the Elders, stood a Lamb, as it had been slaine, having seven horns, and seven eyes which are the seven spirits of God sent forth into all the earth, Rev. 5.6. according to that in, *Zech.* 4. 10.

All these things, every true Christian, that is understanding, beleeveth assuredly for truth; and to be spoken of him, though you Jews, the children of those that killed him, beleeve it not.

And so accordingly as this branch of *David* and builder of the house of God, is greater and far more high-exalted then either *Solomon* or *Zerubbabel*, so doth and shall his Temple far exceed theirs in glory, in duration, yea every way; for as he the head stone thereof is living, and shall live for ever, so is, and shall every one be living, and shall live for ever.

And as he is and shall be a King, yea their King, and Priest upon his Throne, so shall they be Kings and Priests unto God, yea, a Kingdome of Priests and an

holy nation, a peculiar treasure in the hand of the Lor
as it is written, *Exod.* 19. 5. 6. *Rev.* 1. 6. *Rev.* 5. 9,

And as he shall sit and rule upon his Throne, ye
rule the Nations with a rod of Iron, as the Lord G
his Father said, *Psal.* 2. So shall they sit and rule, as
promised, Rev. 2. *He that overcometh and keepeth my wo
unto the end, to him wil I give power over the Nations, and
shal rule them with a rod of Iron, and as the Vessels of a P
ter shall they be broken to shivers, even as I have received
my Father, and I will give him the morning star,* Ve
26, 27, 28,

And as he said again, Rev. 3. 21. *To him that ove
cometh will I grant to sit with me in my Throne, even as
also overcame and am set with my Father in his Throne.*

And as he in that day shall appear in the glory
God the Father, so shall they also appear with him
glory. He as her Prince and Bridegrome, and she
the Kings daughter, and his Bride, his *Shulamite* whic
he had bought so dear, even with the price of his o
blood, and hath now made perfectly white and clea
through the same, and is ready, this being the day
his marriage unto her, as he foreshewed to his serva
John, Rev. 19. where he saith,

And a voice came out of the Throne, saying, *Praise o
God, all yee his servants, and yee that fear his name, sm
and great.*

*And I heard as it were the voice of a great multitude, a
as the voice of many waters, and as the voice of migh
thunderings,* saying, *Halelujah, for the Lord God Omnipote
reigneth.*

*Let us be glad and rejoyce and give honour unto him, fo
the marriage of the Lambe is come, and his wife hath ma
her selfe ready.*

*And to her was granted, that she should be arrayed in fi
linnen, clean and white, &c, Ver.* 5, 6, 7, 8.

She shall be now all glorious within and without, a
the Psalmist spake.

And as the Prophet *Esa* declared, saying, *Arise, a
shine,*

…ine, for thy light is come, and the glory of the Lord is riſen …pon thee, &c., Chap. 60. throughout the Chapter.

And as ſhe was ſhewed more fully unto *John* the loved Diſciple, *Rev.* 21. where he ſaith, *And there …me unto me one of the ſeven Angels which had the ſeaven …ls full of the ſeven laſt plagues, and talked with me, ſay-…g, Come hither, I will ſhew thee the Bride the Lambs …ife, Ver.* 9.

And he carried me away in the ſpirit, to a great and high …ountaine, and ſhewed me that great City, the holy Jeruſa-…m, deſcending from God out of heaven, having the glory of …od, and her light was like unto a ſtone moſt precious, even …ke a Jaſper ſtone, clear, as cryſtal. ver. 10, 11. &c.

She ſhall now have the Bridegrooms new name (by which ſhe and all her children ſhall call him) graven upon her and upon every one of them, as the Prophet foretold, *Jer.* 33. 16.

And as the Bridegroome himſelfe ſaid. *Rev.* 3. *Him …at overcometh will I make a Pillar in the Temple of my …od, and he ſhall goe no more out.*

And I will write upon him the name of my God, and the …ame of the City of my God, new Jeruſalem, which cometh …owne out of heaven from my God.

And I will write upon him my new name, ver. 12.

All this glory ſhall every child of the Bride have graven upon him, by his Lord the Bridegroom, in that day and ſo forever to remain.

This is that City *Ben Iſrael*, the *Sion* of which all the Prophets have ſpoken ſuch glorious things.

The Bride which the Angel of the Lord ſpake of to *Eſdras*, that was then, and is yet withdrawn from the earth, but ſhall in the day of the marriage (ſpoken of) appear in her perfect beauty and glory, and be ſeen of all as he ſaid, *Eſdras* 7. yea all the heathen and ungodly people that ever were or had been in this world, ſhall ſee her in her brightneſſe, as the moſt glorious Tabernacle of God, and his eternall Sanctuary, as *Ezekiel* teſtifieth from the Lord, *Ezek.* 37. where he ſaith,

Ver. 25. *And they ſhal dwel in the land that I have given unto my ſervant* Jacob, *wherein your fathers have dwelt, and they ſhal dwell therein, even they and their children, and their childrens children for ever, And my ſervant* David *ſhall be their Prince for ever*, ver. 26.

Moreover I will make a Covenant of Peace with them, it ſhal be an everlaſting Covenant with them, and I will place them and multiply them, and will ſet my Sanctuary in the midſt of them for evermore.

My Tabernacle alſo ſhall be with them, yea, I wil be their God, and they ſhal be my people, ver. 27.

And the heathen ſhal know, that I the Lord doe ſanctifie Iſrael when my ſanctuary ſhall be in the midſt of them for evermore, ver. 28. according to *Rev.* 21. 1, 2, 3, 4, 5. and *Eſa.* 42.

God will now, (in his new world) beautifie the place of his Sanctuary, and make the place of his feet even the earth glorious, for that holy City his true and perfect Tabernacle, to be placed thereon, and himſelf to dwell with his people and be their God, and owne them for his ſons and daughters, as he hath ſpoken, *Eſay* 60. 13.

Where he declareth alſo what their enemies ſhall then be forced to doe ſaying,

Ver 14. *The ſons alſo of them that afflicted thee ſhall come bending unto thee, & all they that deſpiſed thee ſhal bow themſelves downe at the ſoals of thy feet, and ſhal cal thee, The City of the Lord, the Sion of the holy one of Iſrael*, and ver. 15.

Whereas thou haſt been forſaken and hated, ſo that no man went through thee, I wil make thee an eternal excellency, a joy of many generations, &c.

Yea, and all the diſobedient children of your Nation, (*Ben Iſrael*) ſhal do the like; even to Gods choſen ones of the Gentiles, as their Lord by his Angel hath ſpoken unto them ſaying, *Behold, I wil make them of the Synagogue of Satan, which ſay they are Jews and are not, but do lye, Behold I wil make them to come and worſhip before thy feet,*

feet, and to know that I have loved thee, Rev. 3. 9.

He is not a Jew (*Ben Iſrael*) that is one outwardly, but he is a Jew in Gods account, that is one inwardly, circumciſed in heart, as then it ſhall be made to appeare.

And it ſhall now be fulfilled which was ſpoken before, Pſa. 47. *O clap your hands all ye people, ſhout unto God with the voice of Triumph, for the Lord moſt high is terrible, he is a great King over all the earth.*

He ſhall ſubdue the people under us, and the Nations under our feet.

He ſhall chuſe our inheritance for us, the excellency of Jacob whom he loved.

God is gone up with a ſhout, the Lord with the ſound of a Trumpet.

Sing prayſes unto our God, ſing prayſes, ſing prayſes unto our King, ſing prayſes; for God is King over all the earth, ſing yee prayſes with underſtanding.

God raigneth over the heathen, God ſitteth upon the throne of his holineſſe.

The Princes of the people are gathered together, even the people of the God of Abraham; *for the ſhields of the earth belong unto God, he is greatly exalted.*

And Pſalme 48, *Great is the Lord, and greatly to be prayſed in the City of our God, in the mountain of his holineſſe.*

Beautifull for Situation the joy of the whole earth is Mount Sion in the ſides of the North, the City of the great King.

God is knowne in her Palaces for a refuge.

For lo the Kings were aſſembled, they paſſed by together. They ſaw it, and ſo they marvelled, they were troubled and haſted away.

Fear took hold upon them there, and paine as of a woman in travel, &c.

So terrible will mount *Sion* be (to the wicked of this world) in that day of her glory, and ſo great an aſtoniſhment to all thoſe that formerly oppreſſed her,

even

even to the great ones their Princes as well as the other; Who although they ſhall not enter in through the gates into the City to ſee or underſtand of her felicity and joys within, nor any way partake of her pleaſures, yet they ſhall underſtand of her power, and ſee with fear and grief her brightneſſe and glory without.

It is for the Princes of the people of the God of *Abraham*, Gods choſen ones onely, to enter in through the gates into the City, and for their Kings to bring their riches and glory into it, as it is written, *Pſal.* 47. 9. *Eſa.* 60.11. *Rev.* 21. 24, 25, 26.

And they ſhall ſay *as we have heard, ſo have wee ſeen in the City of the Lord of Hoſts, in the City of our God, God will eſtabliſh it for ever, Selah*

Now, neither the Aſſyrian, nor the Babylonian, nor any other wild beaſt of the Forreſt abroad, ſuch as *Antiochus*, or any beaſt of the field at home, as they that killed the Prophets, and at laſt, the Meſſiah himſelfe: Nor as they of that ſpirituall *Sodom* and *Egypt* of *Rome*, who have ſo long time conſumed the Saints of the moſt high; nor any other kind of adverſary whatſoever, ſhall ever oppreſſe, deſtroy, devoure, ſwallow up, lead Captive, or conſume them againe.

Neither ſhall *Ephraim* envy at *Judah*, nor *Judah*, vex *Ephraim* any more.

The ſtick of *Judah*, and the ſtick of *Joſeph* in the hand of *Ephraim*, which were once two Scepters, and two Kingdoms in the land, ſhall now become one, in the hand of the Lord; and they all of the twelve Tribes of *Iſrael*, with the innumerable multitude of Gods Elect Gentiles ſhall be made one Nation, and one Sheepfold and they all ſhall have one King, and one Sheepherd, even *Jeſus Chriſt*, the true *David* (according to *Ezekiel* 37. and as he himſelfe hath ſaid, *John* 10.) and ſhall never be divided into two Nations, nor two Kingdoms any more at all.

And it ſhall now be fulfilled which *Moſes*, ſo long before

before ſpake, Deut 33. *There is none like unto the God of Ieſurun, who rideth upon the heaven for thy helpe, and in his excellency on the skie.*

The eternal God is thy refuge, and underneath are the everlaſting armes.

He ſhall thruſt out thine enemy from before thee, and ſhall ſay deſtroy them. Iſrael *ſhall then dwell in ſafety alone, the fountaine of* Jacob *ſhall be upon a land of corne and wine, alſo his heavens ſhall drop downe dew.*

Happy art thou O Iſrael, *who is like unto thee, O people, ſaved by the Lord, the ſhield of thy helpe, and who is the ſword of thy excellency, and thine enemies ſhall be found lyers unto thee, and thou ſhalt tread upon their high places,* ver. 26. 27, 28, 29.

According to all which the Prophet *Ieremy* alſo ſpake, *Chap.* 23. 5, 6. and *Chap.* 30. and *Chap.* 33, 15, 16, 17, 18.

And the Prophet *Eſa* before him, *Chap.*66. where he ſaith, *Hear the word of the Lord, yee that tremble at his word, your brethren that hated you, and caſt you out for my names ſake, ſaid, Let the Lord be glorified; But he ſhall appear to your joy, and they ſhal be aſhamed.*

A voice of noyſe from the City, a voice from the Temple, a voice of the Lord which rendreth recompence to his enemies.

Before ſhe travelled ſhe brought forth, before her paine came ſhe was delivered of a man-child.

Who hath heard ſuch a thing, who hath ſeen ſuch things, ſhall the earth be made to bring forth in one day, or ſhall a Nation be borne at once, for as ſoon as Sion travelled ſhe brought forth her children.

Shall I bring to the birth, and not cauſe to bring forth ſaith the Lord? ſhall I cauſe to bring forth, and ſhut the wombe ſaith thy God?

Rejoyce ye with Ieruſalem, and be glad with her, all ye that love her, rejoyce for joy with her, all yee that mourn for her.

That yee may ſuck and be ſatisfied with the breaſts of her conſolations, that yee may milk out and be delighted with the abundance of her glory.

For

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream, then shall ye suck, ye shal be born upon her sides, and be dandled upon her knees.

As one whom his Mother comforteth, so will I comfort you, and yee shall be comforted in Jerusalem.

And when yee see this your heart shall rejoyce, and your bones shall florish like an herb: and the hand of the Lord shal be known towards his servants, and his indignation towards his enemies.

All these great things shall be fulfilled in that day of the redemption of *Israel*; when the Lord shall appear to the joy of those poor and contrite in spirit, that tremble at his word, and to the shame of those their brethren, that hated them, and cast them out for his names-sake, as they of yours, *Ben Israel*, who from time to time, so dealt with them; and as our the like proud and scornefull brethren of the Christian Gentils, have dealt with such poor contrite hearted Christians these many hundred years past, that so mourned for the desolation of their Mother *Jerusalem* from above, which brought them the good tidings.

These mourners, *Ben Israel*, that so loved *Sion* the holy *Jerusalem*, and mourned for her, these only shall rejoyce with her in that day and for ever.

The earth shall deliver up all those of her children that slept in her, and she (even *Sion* their dear Mother) shall receive them all (with the rest that are alive) glorified of God, her man-child, for by that name it pleased their Lord, to call them, who, with him, and by his power, shall rule the Nations with a rod of Iron, as he promised, *Rev.* 2. 27. *Rev.* 12. 5.

And great shall be their peace and safety, brightnes and glory in that day, when all Gods chosen ones of the Gentiles, like a flowing stream shall be brought into her fold, and that the Lord God shall dwell in the midst of them, and joy, and rejoyce in them, as he said, and shall execute his indignation and vengeance on his and their enemies.

According

According as *Moſes* alſo concluded his Song, ſaying, *rejoyce O yee Nations with his people, for he will avenge the blood of his ſervants, &c.* Deut. 43. 35.

And all this doth *Eſdras* (whom you alſo count honorable) teſtifie plainly, 4 *Eſdras* 2. before mentioned, and Chap. 7. where he further ſaith, Ver. 31. *And after ſeven dayes, the world that yet awaketh not ſhal be raiſed up, and that ſhall dye that is corrupt.*

And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwel in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them; Ver. 32.

And the moſt high ſhal appear upon the ſeat of judgement, and miſeries ſhal paſſe away, the long ſuffering ſhall have an end, but Judgement onely ſhal remain, truth ſhal ſtand, and faith ſhall wax ſtrong, ver. 33, 34.

And the work ſhal follow, and the reward ſhal be ſhewed, and good deeds ſhal be of force, and wicked deeds ſhall beare no rule, ver. 35.

And ver. 43. *The day of doom* (ſaith he) *ſhal be the end of this time, and the beginning of the immortality to come, wherein corruption is paſt, intemperance is at an end, infidelity is cut off, righteouſneſſe is grown, and truth is ſprung up.*

Then ſhal no man be able to ſave him that is deſtroyed, nor to oppreſſe him that hath got the victory, ver. 44, 45.

According alſo to *Ezek.* 37. 11, 12, 13, 14. and to *Dan.* 12. before mentioned.

By all which teſtimonies, it is evident, that the great redemption of the whole houſe of *Iſrael*, which *Moſes* and the Prophets, yea, and *Jeſus Chriſt* alſo, and his holy Apoſtles have ſo admirably ſpoken of and foretold, ſhall not be untill that great day of doom, when the moſt high ſhall ſit upon the throne of judgement, when the Meſſiah, that was ſlaine, the Lambe, the Bridegroome ſhall appear in his glory with all his holy Angels, when the earth ſhall reſtore thoſe Saints that are aſleep in her, and the ſecret places deliver the ſouls that were committed unto them, then, and not

till

till then ſhall *Sion* with all her children be fully delivered from all their Captivities, diſperſions, deſolations, perſecutions Pilgrimages, troubles, ſorrows, ſins, graves, tears, duſt, miſeries whatſoever, and ſhall inherit all thoſe great things promiſed, and ſhall never any more be called *deſolate or forſaken.*

And now, *Ben Iſrael*, If all theſe ſayings of the holy Scriptures be true, which no man can juſtly deny, and I hope you will confeſſe

Then conſider and ſee, how greatly it concerneth you all, to turne unto the Lord God moſt high, with faſting weeping and mourning, to rent your hearts and confeſſe your ſins unto him in true repentance; according as *Moſes* and the Prophets have exhorted and required; and that great ſin eſpecially, of your caſting out and killing that great Prince *Jeſus Chriſt*, and your long continued rejecting of him and his word, that yee may obtaine mercy and forgiveneſſe at the hand of the moſt high, asking it for his ſake, and by faith in his name, confeſſe him and be ſaved; for certainly you ſhall never be delivered nor ſaved any of yee all, except yee doe ſo.

It is not your humane learning, *Ben Iſrael*, nor your preferments with Princes, nor your riches of this world, nor your formal obſervation of the Law of *Moſes*, nor your turning ſome carnall and ſuperſtitious Chriſtians to become Jews like your ſelves, nor their nor your ſufferings for ſuch cauſes, whereof you ſo much ſpeak, and ſeem to glory, as in the 70, 71, 72, 73. pages of your Book, that will or can juſtifie you before the Judge in that great day of doom and redemption of Iſrael.

It is obſerved *Ben Iſrael*, how you in pitying and bemoaning your peoples eſtate in theſe times, mention this foreſaying of God, Eſa. 53. 7. *He was oppreſſed, he was afflicted, yet he opened not his mouth.*

He is brought as a Lambe to the ſlaughter, and as a Sheep before his Shearers is dumb, ſo he opened not his mouth. This

you

you mention, and ſay. O how have we ſeen theſe things in the baniſhmen ts of *England*, *France*, and *Spain*, and how have they p oved thoſe crimes which moſt falſe men have ſpoken that ours did commit, Behold, they have ſlaine them, not for wickedneſſe, (which they did not commit) but for their riches which they had.

O how do you here, *Ben Iſrael*, flatter your ſelves, and falſifie the ſaying of the Lord God moſt high, turning the ſame from his true mea ning, to a clean contrary purpoſe, for to ſerve your ſelves; The words being a clear prophecy, foretelling how your evill Fathers would deal with the Prince of the Covenant, the Lamb *Jeſus Chriſt*, as the verſes before and after, and the things your Fathers did unto him, doe plainly declare. He was indeed led by them, as a Lambe to the ſlaughter, and as a Sheep before his Shearers, ſo he opened not his mouth.

O how will you be able to ſtand before him when he ſhall come to be yur Judge.

Ben Iſrael, We know, that you are not ignorant how gracious the Lord God was un o your people, when they were Captives in *Babylon*, how he raiſed them up Prophets, more then one, two, or three, and how they faſted, lamented and mourned, weeks of days together, as *Jeremy*, *Daniel*, *Eſdras* and others, and how they prayed unto God, and confeſſed their ſins, and the ſins of their Fathes, as the very cauſe of their Captivities and Miſeries, and beſought him for mercy and forgiveneſſe, and were heard.

But what is the reaſon that in all this time ſince your diſperſions by the *Romans*, ſince the days of *Jeſus Chriſt*, and his Apoſtles, God hath not raiſed you up one Prophet that hath ſo faſted, lamented and mourned, prayed, confeſſed and acknowledged his ſins, & the ſins of his people, and of their Fathers, and asked mercy of God, and been heard & inſtructed by him as they were.

Or which of all your wiſe-men and Rabbins to this day

day have done like *Daniel*, fasted, prayed, confe[ssed] &c. and been heard, answered, and instructed of [God] as he was.

This very thing, if there were nothing else, might (one would think) give you to consider and know, that there is some great sin of your fathers and yours unrepented of, which is the cause of all your misery.

And what may the cause be, but your refusing to hear that Prophet *Jesus Christ*, whom yee ought to have heard, and your continuall hardening of your hearts against him and his word, and against the testimony of his holy Apostles, and so against *Moses* and the Prophets also, who spake and testified of him.

There is no reason at all why God should raise you up any other new Prophet to speak unto you, seeing he hath sent yee all these, and you refuse to hear them.

But you looke for the Prophet *Elias* you say, and for a Messiah of the house of *Judah*, and a Messiah of the house of *Joseph*, and an high Priest to come and be your deliverers; Yee may look for, call and cry, and cut your selves as the Priests of *Baal* did, but certainly you shall never see any such, nor have such a deliverance as yee look for. And yet you shall see (even every one of yee, whereſoever dispersed,) the true Messiah, *Jesus Christ* come in the glory of God the Father before this present age is expired, and call yee all before him to judgement, and deliver the whole *Israel* of God, not one shall be lost or left as *Ezekiel* saith, Chap. 39. 28. this shall be though you all remaining obstinate to that day shall perish.

O *Ben Israel*, Are all those curses which *Moses* and *David* pronounced against that evill generation of your people fulfilled upon you to this day, and will yee not, or can yee not see the cause therof; Is that true indeed which *David* said, Psal. 69. *Let their eyes be darkned that they see not, and make their loyns continually to shake.*

For

Powre out thine indignation upon them, and let thy wrath-ful anger take hold of them.

Let their habitation be deſolate, and let none dwel in their tents.

For they perſecute him whom thou haſt ſmitten, and talke to the grief of thoſe whom thou haſt wounded.

Adde iniquity unto their iniquity, and let them not come into thy righteouſneſſe.

Let them be blotted out of the book of the living, and not be written with the righteous.

And are yee well pleaſed and willing that all theſe curſes ſhould lye upon you ſtill, for your ſin of perſecuting him whom God had ſmitten, &c, and will none of you repent thereof?

Are yee all contented to be blotted out of the book of the living, and never to be written with the righteous? O fearfull caſe!

Conſider rather the next words that *David* ſpeaketh, Ver. 29. *But I am poor and ſorrowful, let thy ſalvation O God ſet me on high.* And ſo to the end of the Pſalme, and let it be ſo with you.

Sir, You have ſpoken much in your Book, called, *The hope of Iſrael*, upon the relation of *Montezinus* and others, concerning the ten Tribes of *Iſrael*, that were carried captive by *Salmanaſer* King of the *Aſſyrians*, and we are glad to hear ſo much of them by your means. For doubtleſſe, it ſhall prove true which *Eſdras* hath ſpoken of that holy ſort and company of them, who gathered themſelves together, and reſolved to goe from among the heathen into a far Countrey, where never mankind dwelt, that there they might keep the Statutes of the Lord, &c. 4 *Eſdras* 13. 40, 41, 42, *&c.*

That of theſe whereſoever they are (if in ſome ſecret place of *America*, as your *Montezinus* related, or elſewhere) there will be found from firſt to laſt, a great number of Gods choſen ones, poor and contrite in ſpirit (as *David* was) circumciſed in heart that ſhall be delivered in that great day of redemption.

Yea, *Ben Israel* there is much more ground for th
to hope then for you and your brethren of th
parts; who descended from those which murthe
that great Prince, *Jesus Christ*; for they not descen
ing from those your fathers, and being utterly ignora
of all that was done by them against him, and havi
never heard of him, nor known of his word or tes
mony of his holy Apostles, as your fathers and yo
have, for these many hundred years past, but bein
circumcised in heart, and walking in the Statutes o
God, and worshipping him in spirit and truth, loo
ing for that Prophet the Messiah which *Moses* and th
Prophets spake of, these shall cerrainly be delivere
and saved in that day.

Their case is all one with those that were be
fore *Jesus Christ* was borne, who were justified an
saved by him, through faith as *Abraham* was, though
not then in flesh revealed.

The case is not so with you and your brethren (*Be
Israel*) of these parts, on whom those curses pronoun
ced by *Moses* and *David* remaine, for the causes befor
mentioned; you must repent of that bloody sin o
your fathers and yours, against God, and that blesse
Prince, and of your long continued slighting him an
his word, and that with great lamentation, weepin
and mourning.

You must with sorrowfull heart and many tear
confesse your sin unto God, and aske mercy and for
giveneſſe in his name, and for his sake, beleeve in him
and confesse him, otherwayes you shall never be de
livered nor saved any of yee all, but shall perish ete
nally.

O *Ben Israel*, how happy a man would you be, if God
should take away from you that block of hardneſſe o
heart and unbelief, and conser upon you all thos
speciall graces, that you might know and understan
the great misteries which are contained in the Gospe
of *Jesus Christ*, and declare them unto your brethre
and

ſave ſome of them, you ſhould gain more wiſdom, ning, honour, riches, and of a far higher nature, all thoſe are which you ſpeak of in your Book, comparison not worth the thinking on, being but ine and periſhing.

The wiſdom, honour, and riches which are to be ad through the grace and love of God, in and by the oſpel of *Jeſus Chriſt* are all ſpiritual, heavenly, dura- e, with God himſelf, with his *Chriſt*, with all his ly Angels and Saints, far exceeding all humane arning, honours with earthly Princes, and all tem- orall riches whatſoever.

Neither ſhould you looſe any true honour with iſe Princes, Nobles, Rulers or peop'e here, for e preſent, they would all honour you more rather en leſſe.

Nay Sir, if Gods good pleaſure were to give you oſe graces before ſpoken of, and to receive you ſo to his favour and love, as he did holy *Daniel*, and en- ow you with his ſpirit, wiſdom and power from a- ove, and make you a Prophet and Preacher of the oſpel of his Son *Jeſus Chriſt*, to your brethren, and turne many of them unto righteouſneſſe in theſe t days; O how truly honorable and famous through- t the whole world ſhould you then be, even now r the preſent, and how ſhould you hereafter ſhine the ſtars for ever and ever, as *Daniel* ſaith, Chap. 12.

And Sir, as concerning the Law, which God gave to your Fathers by the hand of *Moſes* and comman- d you to obſerve and keep; Let me tell you (that atſoever ſome ſay) neither Jeſus Chriſt, nor any of s Apoſtles did ever forbid any of their brethren the ews to obſerve that Law in the leaſt kind.

Nay, But Jeſus Chriſt himſelfe and all his holy A- ſtles did alwayes obſerve the ſame; yea, many ouſand Jews in thoſe days, beleeved in Jeſus Chriſt, d were all zealous of the Law, as the Apoſtle *James* clareth, *Act.* 21. 20. and *Jam.* 1.

Only the partition wall of the Law Ceremo[nies] which God had set between the Jews, and the [Gen]tiles uncleane Gentiles; the Gentill repe[nting] of his sins, and beleeving in the true God, and in [Je]sus Christ with the Christian Jew, that partition [wall] was taken downe from between them, and both [were] made one. The Christian Jew was not to judge [the] Christian Gentile for his not observing it, nor [the] Christian Gentile the Christian Jew for his observ[ing] it. This is truth, and he that saith the contrary [is a] untruth.

It is true, that no man is, ever was, or can be [ju]stified by the observation or works of the Law of [a]ther kind, because he (by reason of his weakneſſe [of] flesh) cannot perfectly keep or doe them, but [by] the free grace and mercy of God in *Jesus Ch[rist]* onely.

And he that is so justified by grace through [faith] (as *Abraham* was before he was in flesh Circumcis[ed]) doth ever after (in his Soul and Spirit) delight in [the] Law of God to doe it, mortifying the flesh with [the] lusts thereof.

So that, *Ben Israel*, both you and your brethr[en] may be true Christians, and observe the Law of *Mo[ses]* also; as *Jesus Christ* and his Apostles, and all the[se] many thousand Jews, that in their times beleeved [in] *Jesus Christ* did.

And so you may preach the Gospel of Gods free grace and mercy in the name of *Jesus Christ*, unto your brethren, and not offend them at all in respect of the Law, and declare unto them, that if they repent and beleeve in him, as their Mediator and Reconciler, they shall be delivered and saved in that great day of redemption; which shall for certain be, before this present age is past, which great matter also you may doe well to declare to them.

And for further proof and confirmation, (becau[se] they of your Nation have alwayes looked for sig[ns] th[at]

they should consider, and take notice of those mentioned, as the fall and decay of the power of those three Kingdoms *Germany*, *France* and *Spaine*, that of *Germany* as already fulfilled, and that of *France* is now in the fulfilling, and that of *Spaine* to follow soon after, and then next after it, the destruction of that abominable City of *Rome*, in the year 666, &c.

Informe your brethren hereof, *Ben Israel*, and especially those of them who dwell in that City, exhort them to repent, and beleeve in the Lord *Jesus Christ*, and depart out from thence before the year of her destruction come, let the two first of *France* and *Spaine* fall fore-warne them, and let them and you all likewise so repenting and beleeving, come hither, Our Honorable State (I doubt not) will honorably entertaine you to inhabit here with us, and wee of the Commons shall embrace you, as our Christian brethren.

But alas! what shall I say, or may some say unto me for all this? Doth *Ben Israel* by his Book give us any cause at all to think that he or any of his brethren will regard these things, Nay, doth he not rather the clean contrary, that they will scorne and despise them.

And doth not the Prophet say plainly, that although the children of *Israel* be as the sand of the Sea, yet but a remnant of them shall return and be saved, *Esay* 10. 22, 23.

I answer, yea, It is so, and it is for some of that remnants sake, which (as I hope) are at this present time among them, that I write thus unto them, they may consider and repent; as the Prophet *Joel* foretelling of the great and terrible day of the Lord, exhorteth, *Joel* 2. 11.

And who knoweth but that God may returne and repent him of the evill, and leave a blessing, and save some of them, for he is gracious and mercifull; And who can tell, but *Ben Israel* may be one, and a means

to

[illegible] others also, though but one of a City, [illegible] two of a Tribe, they being but few as the Prop[illegible] saith.

Nay, what shall we say or think of our selves th[illegible] are Christians by profession, is not the case so with [illegible] also? Doubtlesse it is.

The way is wide that leadeth to destruction, a[illegible] many, even multitudes goe that way.

But the gate is strait, and the way narrow that le[illegible] eth to life, and few find it, as Christ saith, *Mat.* 7.

There be many created, but few shall be saved; [illegible] *Esdras* testifieth 4 *Esdras* 8.

God will finish the account, and cut it short in ri[illegible] teousnesse, because he will make a short work upon t[illegible] earth, as *Paul* saith, *Rom.*9.

And it will be now with the people of this last age [illegible] this world, as it was with them of the old world in t[illegible] the days of *Noah*, few will in truth of heart repent a[illegible] beleeve; The great day of the Lord will come as [illegible] snare on all them that dwell upon the face of t[illegible] whole earth, as Christ hath said, *Luke* 21.

Onely the Elect of God the poor in spirit, the Pi[illegible] grims and strangers that dwell not here, but have the[illegible] conversation in heaven. The wise Virgins whose lam[illegible] have oyle and light in them, these are they that do[illegible] and shall repent and beleeve, watch and pray alway[illegible] looking for the Bridegroomes comming: And the[illegible] onely shall enter into the Bride chamber.

And blessed are all such, let them rejoyce and b[illegible] glad, and give praise and thanks unto God, that ha[illegible] so mercifully called and blessed them.

And let the unrepentant and unbelieving wor[illegible] know, that although those poor in spirit are but few[illegible] a very small remnant indeed, in comparison of the[illegible] multitudes, and now scattered here and there among[illegible] them, yet in that day of their Lords coming, when [illegible] shall have gathered them altogether, they shall be se[illegible] and known to be a most perfect number: Yea, ev[illegible]

Bride which the Scriptures speak of, fully [illegible] with all her children, gloriously adorned for [illegible] band *Christ Jesus*: The true and perfect Tabernacle [illegible] God, wherein he will dwell, and have his Sanctuary to be in the midst of them for evermore, as he hath said, *Ezek.* 37. *Rev.* 21.

Unto him therefore that hath promised, and wil performe all these great things unto them, be all Honour, and Glory, Power, Praise and Thanks-giving for ever and ever, *Amen.*

Esay 45.

They shall be ashamed and also confounded all of them, they shall go to confusion together, that are makers of Idols.

But Israel shall be saved in the Lord with an everlasting salvation, yee shall not be ashamed nor confounded, world without end.

For thus saith the Lord that created the Heavens, God himself that formed the earth and made it, he hath established it: He created it not in vain, he formed it to be inhabited. I am the Lord and there is none else: I have not spoken in secret in a darke place of the earth. I said not unto the seed of Jacob, Seek ye me in vain, I the Lord speak righteousnes, declare things that are right.

Now let the Translator of *Ben Israels* hope, know, that God doth not promise mountains and performe mole-hils, nor promise eternall things, and performe with temporals, but that God is true of his word.

And let him know that he himself, and all the rest of his Millenarian brethren, and Jew restorers for a thousand years, doe erre, not understanding the Scriptures. So thou Sayst thō in this point they [illegible] ymbetter yn thy [illegible] who has Erred so grossly as to [illegible] things

Errata.

Age 4. *l.* 31, *for hath read had. p.* 14. *l. ult. r. thirst p.* 15. *l.* 8. *dele ha. p.* 17. *l.* 7. *for flower r. floor, l. ult. r. signs,* 18 *l.* 5. *r. Prophet, l.* 12. *place a comma after the same,* 25. *l.* 11. *r. waiteth, p.* 28. *l.* 24. *r. Innocent, p.* 31. *l.* 36. *and r. of, p.* 32. *l.* 37. *dele be.*

FINIS.